Indigenous to the Universe:
A discourse of indigeneity, citizenship and ecological relationships

by

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Candidate's Declaration

This thesis contains no material, which has been accepted for the award of any other degree or diploma in any university. To the best of the author's knowledge, it contains no material previously published or written by another person, except where due reference is made in the text.

Kerry-Ann Arabena: Date: 1/3/10

Abstract

This thesis explores complementary discourses of indigeneity, citizenship and ecological relationships with the Universe. The genesis of this work lies in the experience of being Indigenous to a colonised country, continually enmeshed in colonial discourses, the western imperialist science that upholds these discourses and the imbalanced power relationships from which they emerge. In wanting to live life outside of colonialism and from a concern about emergent issues such as climate change, this thesis seeks to re-engage ideas displaced by the morality, politics, legal agency and customs inherent in colonialist societies. In this thesis Indigenous peoples' and ecologists' knowledge traditions converge with the largest political, environmental and social context available to humans: the Universe.

This discussion commences with the cosmologies of human relationship with the Universe as learned from the Torres Strait Islander community, then looks to other Australian examples of human affairs being shaped in and by the Universe. International literature from northern America and New Zealand is reviewed, as Indigenous peoples in those countries have similar cosmologies and experiences of colonisation.

From this exploration five features of a relationship between humans and the Universe that could be used in an alternative discourse to colonialism, are defined. These features are: the Universe is moral; the Universe is alive; everything is related; space determines the nature of relationships and time determines the meaning of relationships. These features are pursued through relevant scientific, cultural and ecological literature sourcing concepts and paradigms that emphasise interconnected, dynamic relationships among all entities in the Universe.

With this understanding, the Universe can be described as a singular community, capable of life. Humans as members of this Universe

community have responsibilities to our species and others to develop and live by principles, ethics, values, legal agency and traditions derived from the Universe community.

The ways in which Aboriginal and Torres Strait Islander people living in contemporary Australia describe the Universe is introduced. The select group interviewed in 2007 established what was meant by: 'being indigenous to the Universe'. From these interviews, opportunities to connect humans with the Universe through the mechanism of citizenship were identified and developed into three discourses. These are elaborated and further informed by commentary from those interviews. A reflection is provided on what this might mean for human-Earth-Universe relationships.

In identifying a discourse of Universe-referent citizenship, or being indigenous to the Universe, a concept of 'acts of citizenship' is used to help focus on those 'acts' that produce citizens. From this, the discussion proceeds to the process of creating citizenship: moments to act, deciding to act, acts to include people in the process of citizenship, sites and scales of acts of citizenship, and acts for those yet to come.

A synthesis of all features, sources of information and processes of creating citizenship is consolidated in a transdisciplinary discourse of being 'indigenous to the Universe'. Finally the thesis establishes the contribution of this work to human ecology.

Acknowledgements

This thesis would not have been possible without the support from the Australian Institute for Aboriginal and Torres Strait Islander Studies (AIATSIS) and the Cooperative Research Centre for Aboriginal Health (CRCAH).

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Thankyou Professor Ian Chubb for your encouragement to do the doctoral thesis. It was indeed fortuitous that I was seated next to you at that CHASS dinner in 2005. Thank you for following through.

Finally I thank my very special teacher, the bodhisattva Jetsunma Ahkon Llhamo. By this effort, may all beings be free from suffering and only the light of compassion shine throughout all the realms.

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List of Acronyms

AIATSIS	Australian Institute of Aboriginal and Torres Strait Islander Studies
ANU	Australian National University
ATSIC	Aboriginal and Torres Strait Islander Commission
ATSI	Aboriginal and Torres Strait Islander
ATSIS	Aboriginal and Torres Strait Islander Services
CHASS	Council for Humanities, Arts and Social Sciences
CRCAH	Co-operative Research Centre in Aboriginal Health
DIMIA	Department of Immigration, Multicultural and Indigenous Affairs
FSES	Fenner School of Environment and Society
IPCC	Intergovernmental Panel on Climate Change
NHMRC	National Health and Medical Research Council
NIDAC	National Indigenous Drug and Alcohol Committee
OIPC	Office of Indigenous Policy Coordination
UC	Universal Citizen
UN	United Nations
URC	Universe-referent Citizen(ship)
TLO	Traditional Land Owner(s)
TSI	Torres Strait Islander(s)

Glossary of Terms

As this thesis is concerned with a synthesis of Indigenous philosophies and ecological knowledges, this glossary of terms specifies the meaning of the terms and concepts used throughout this work.

Biotic Community	A phrase used to describe land as a complex, complete, inorganic and organic ecosystem. The biotic community refers to all the aspects of this complex system and includes the soil, water, plants, animals and humans that live within an ecosystem. The healthy functioning of the biota living within an ecosystem is dependent on the capacity of the land organism for self-renewal. This is achieved by balancing diversity with stability.
Citizen(s)	The individual agent or recipient of citizenship as described in this thesis. They are individuals with rights and claims as citizens.
Citizenship	Both a legal status and the practice of making citizens – social, political, cultural and symbolic. Citizenship is also described in this thesis as the set of practices of becoming claim-making subjects. Citizenship is used as a vehicle to construct new identities of citizenship. Citizenship becomes a reference point encompassing the status and rights of citizens broadening the subjects of citizenship from nation-state to Universe community.
Community	In this thesis, community is a term defined according to coherent and organised alliances and used to draw groups of citizens together – Aboriginal and Torres

Strait Islander community, the interviewee community, the Earth Community and the Universe community. This thesis emphasises a strong sense of community in that the members of a community are bound together, conceive their identity from and are defined to some extent by the community of which they are a part. Individuals are situated and embedded in communities and thus not isolated or independent in community contexts.

Country

Indigenous laws and customary practices have shaped the environments of Australia for thousands of generations. Aboriginal and Torres Strait Islander people have strong attachments to the entire landscape enacted through traditional land care practices, ceremonial observances, dreaming sites and sacred places and cultural heritage.

Land is spoken of as the cornerstone of Aboriginal and Torres Strait Islander society and identifies a set of values, principles and purposes for people on land and constructs relationships among Aboriginal and Torres Strait Islander people and between Indigenous peoples and Settlers. In this thesis, country is used to describe the essence of the natural and other values Aboriginal and Torres Strait Islander people have for their land, for where they come from and the distinctive roles and responsibilities people have for country.

Custodianship   Custodianship is concerned with relations between the sexes and between the sacred and no sacred, between materialism and spirituality. Custodianship forms part of a complex system of positive knowledge that involves techniques of subsistence and affects social organisation. Aboriginal and Torres Strait Islander people, by nature of their birth, have custodial rights and responsibilities to land. Custodianship is determined by a set of inevitable and irreversible frameworks of cultural and social existence. In unpredictable environments, custodianship is a method employed to make country ritualistically predictable.

Diversity (Context of)   The disappearance of diversity in all its forms has accelerated in the later part of the last century. The challenge for the Earth community is to conserve diversity. This is attempted in this thesis through the production of alternatives, of keeping alive alternative forms of production. Alternatives to monocultures exist but are excluded. Their inclusion requires a context of diversity. This thesis uses sustainability and diversity as core themes that circumvent Monocultures. Shifting to diversity as a mode of thought and a context for action allows multiple choices to emerge.

Earth Community   The interacting complexity of all of Earth's components, entities and processes, including the atmosphere, hydrosphere, geosphere, biosphere and mindsphere.

Holon	Simultaneously a whole and a part. Koestler (1967) proposed the word holon to describe the hybrid nature of sub-wholes and parts that exist simultaneously as self-contained wholes in relation to their sub-ordinate parts, and dependent parts when considered from the inverse direction. Holons are autonomous, self-reliant units that possess a degree of independence and handle contingencies. However, these units are also simultaneously subject to control from one or more higher authorities. Koestler defines a holarchy as a hierarchy of self-regulating holons that function first as autonomous wholes in supra-ordination to their parts, secondly as dependent parts in sub-ordination to controls on higher levels, and thirdly in coordination with their local environment.
Holarchy	In the terminology of Arthur Koestler a holarchy is a hierarchy of holons – where a holon is both a part and a whole. The universe as a whole is an example of a holarchy, or holarchical system, and every other holarchy is a part of this larger holarchy.
Indigenous	The term Indigenous should not be read in this document as a term that fails to recognise the diversity and specific identity of Aboriginal and/or Torres Strait Islander people. Instead, the term is used to refer collectively to the first peoples of Australia, New Zealand, North America, and other countries around the globe.

indigenous   In using the term 'indigenous', I am referring in this thesis to a particular way of approaching knowledge, or a particular way of being Universe-referent. Acknowledging that we all - Indigenous peoples and others – are indigenous to this Earth and this Universe, necessitates an approach to knowledge which assists a synthesis of all knowledges into open and accessible ecological and indigenous paradigms. When all knowledges are approached indigenously, we understand that we are indigenous to the Universe and deeply and profoundly connected with other members of the Earth and Universe community.

Modernity   At its simplest, modernity is a shorthand term for modern society or industrial civilization. In this thesis, modernity is associated with (1) a certain set of attitudes towards the world, the idea of the world as open to transformation by human intervention; (2) a complex of economic institutions, especially industrial production and a market economy; (3) a certain range of political institutions, including the nation-state and mass democracy. Largely as a result of these characteristics, modernity is vastly more dynamic than any previous type of social order. It is a society—more technically, a complex of institutions—which unlike any preceding culture lives in the future rather than the past.

Monoculture(d)   A term used to describe the practice of actively preserving a culture to the exclusion of external influences. Monocultures are also used in this thesis as a descriptor for homogeneity and uniformity.

Monocultures make diversity disappear from perception and in so doing reinforces a particular way of thinking and living that impacts negatively on diversity in all its forms. Monocultures generate models of production, which destroy diversity and legitimise that destruction as progress, growth and improvement. In this thesis Monocultures are understood as centralised systems of political power spread through mechanisms of control.

Stewardship

An ethic that embodies cooperative planning and management of environmental resources with organisations, communities and others to actively engage in the prevention of loss of habitat and facilitate its recovery in the interest of long-term sustainability. Environmental stewardship is the responsibility for environmental quality shared by all those whose actions affect the environment.

Universe

A unity, an interacting and genetically related community of beings (Community) bound together in an inseparable relationship in space and time. The unity of the planet Earth is especially clear; each being of the planet is profoundly implicated in the existence and functioning of every other being of the planet. The three basic tendencies of the universe at all levels of reality are differentiation, spontaneous self-organisation and bonding. These identify the reality, values and directions in which the universe is proceeding.

Universe-referent	Since it has no further context of existence in the phenomenal order, the universe is self-referent in its being and self-normative in its activities. It is also the primary referent in the being and the activities of all derivative modes of being. All beings in the universe then are universe-referent; the universe itself is self-referent.
Western	A very broad term referring to cultures and civilisations that have a heritage of social norms, ethical values, traditional customs, religious beliefs, political systems and specific artefacts and technologies which set it apart from other civilizations. The term has come to apply to countries whose history is strongly marked by Western European immigration or settlement, such as the Americas and Australasia, and is not restricted to Western Europe. In this thesis, I use the term Western (or West, Western Thinking, Western Values) in reference to a Colonial "West" which enshrines the concept of the nation-state and the principle of absolute national sovereignty in international law. These concepts of a world of nation-states, coupled with the ideologies of the Enlightenment, the coming of modernity, the Scientific Revolution and the Industrial Revolution, produced powerful political and economic institutions that have come to influence.

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Prologue

When writing for a reading audience in his own country as well as for a larger European audience, Rousseau the French philosopher took care to draw attention to his identity as *"Citoyen de Geneve."* Following this precedent I shall allow myself the presumption (to other Meriam) of writing as a Meriam, a Torres Strait Islander, a member of that Indigenous citizenry residing on the Island continent, mainland Australia[1]. Even as my heritage lies in the Meriam, Spanish, German and English cultures, I am a biological descendent from the Torres Strait Islander people who reside on Murray Island (Mer). I have mutually recognised membership of that community by the Elders and persons enjoying traditional authority among my people.

This research has its origins in both my professional and cultural background and has emerged from my experiences when living and working in geographically remote, isolated Aboriginal and Torres Strait Islander communities and my engagement with writers in ecological traditions. All these experiences continually inform my understanding of how to live in places, what in these places is important to be referent to and what to respect.

During this doctoral journey it was critically important for me not to write this thesis as an 'Indigenous scholar' but to write about being indigenous to the Universe through scholarly activity without being marginalised or made different because of my Indigeneity. In this thesis I have attempted to develop a continuum of indigenousness. The place I started from – my

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[1] There are two distinct Indigenous cultural groups in Australia: Aboriginal and Torres Strait Islander peoples. Together we are the Indigenous peoples of Australia. The definition of 'Aboriginality' has had a long and contentious history in Australia. The three-part definition predominantly used in program administration and in some legislation and court judgments is that an Aboriginal or Torres Strait Islander is a person of Aboriginal or Torres Strait Islander descent who identifies as an Aboriginal or Torres Strait Islander and is accepted as such by the community in which he (she) lives. Available from: http://www.aph.gov.au/LIBRARY/pubs/rn/2000-01/01RN18.htm (Accessed 17 September 2007).

experience of being an Indigenous person in Australia separates you (the reader) and me as being different; being indigenous to the Universe means I am not separate from you. In fact, I have come to understand that as we are all indigenous to the Universe we are deeply and profoundly connected.

Whilst Berry and other ecologists have argued that Indigenous peoples might assist the human community in improving our interactions with the natural world, I have doubts that I could do that through a perspective solely gained from my Meriam ancestry. I have lived in highly urbanised environments for the last decade and was not educated from childhood to look and read or interpret the environment; yet I have respectful relationships with those people that were tutored in the environment from within their own community.

Having always identified as a *Torres Strait Islander*, it was in adulthood that I reconnected with Torres Straits as 'home'. Colonial policies over successive generations have 'worked' for me: I have a mortgage, I drive a car, I attended public schooling through to year 12 and went to University.

My concept of indigenousness, however, is such that I have increasingly defied being defined as Indigenous by Indigenous and non-Indigenous others. This defiance forced me to find social and political spaces outside of current cultural restrictions associated with 'traditional' Indigenous scholarly pursuits, including the use of Indigenous methodologies made permissible by and in response to Colonialism, Eurocentricity, Modernity, Empire and Imperialism.

This separateness and difference have caused me to feel 'homesick' in the past. For many years I had held a deep and unfulfilled 'longing to belong'. I have reconciled this feeling by spending time developing a new appreciation for myself from a prayer I found in a Buddhist book: 'I pray that I may not be enough of one thing so that I might be everything'.

I now incorporate this prayer into my Buddhist practice. I do not denounce my *Ailan Pasin*[2], nor do I sacrifice my Islander self for my assimilated self. Simply, I do not allow myself to be 'all encompassed' definitionally as Meriam, but do use my Meriam self to approach knowledges indigenously.

The current global ecological crisis is such that there is an urgency to find mechanisms for unity between any humans to assist others. I applied my personal ethic during the development of such a mechanism. However, I did not position myself only within the context of Indigenous knowledge as separate from other knowledges. My own personal, cultural and professional ethic that promotes 'equality in diversity' does not permit me to separate, diminish, or isolate any knowledge (and consequently any identity) in relation to my own. To approach the task of developing an accessible, plausible discourse to unify and incorporate ecosystems integral to the human community from within a specific knowledge system would replicate and superimpose the roles and forms of power that makes silos out of separating knowledges. I posit that these roles and forms of power replicate monocultures and erase diversity. This thesis therefore shifts to diversity as a mode of thought and a context for action.

As this thesis aims to promote 'equality in diversity' in a discourse, which interplays with interdependent diversity, I choose to approach all knowledges indigenously. Acknowledging that we all - Indigenous peoples and others – are indigenous to this Earth and this Universe necessitates an approach to knowledge, which assists me to synthesise all knowledges into open and accessible ecological and indigenous paradigms. Not being bound by binarised, power-laden, unsustainable ideologies inherent in dominant monocultures in Australia is intellectually liberating. This new space created

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[2] Ailan Pasin (this is our way) describes the unique identity of the culture of Torres Strait Islanders. It was the name of the first major exhibition in Australia of Torres Strait Islander art shown at the Cairns Regional Gallery in 1998.

through and by diversity allows for multiple stories, choices and alternatives to major problems of our time, including ecological devastation. In this thesis, stories from this new space will be told by applying adaptive theory.

This thesis is at the same time a scholarly work and a narrative of a personal search to become decolonised, or rather uncolonised: that is to not be referent to colonisation as an experience, or as a dominant paradigm. This thesis promotes an identity defined in the first instance by our human relationship to the Universe and all it contains - that is Universe-referent. Through this exercise what is revealed is that being Universe-referent is a cosmological view that is incorporated into the lives of peoples across the world and has most often found expression on the periphery of monocultures.

Notes on Reading this Thesis

In this paper the term 'Aboriginal and Torres Strait Islander people' is used to refer to and recognise the two unique Indigenous populations in Australia. Aboriginal and Torres Strait Islander peoples in Australia are not a single homogeneous group; it is an amorphous diverse group that comprises several hundred distinct language and cultural groups. In recognition of the diversity among the nations of Aboriginal and Torres Strait Islander people in Australia, when possible, I attempt to acknowledge the specific identities of Aboriginal and Torres Strait Islander peoples, distinct from other Aboriginal and Torres Strait Islander peoples who also live in other regions across Australia. In this paper I alternate between the terms 'Aboriginal', 'Torres Strait Islander' and 'Indigenous'.

The term Indigenous should not be read in this document as a term that fails to recognise the diversity and specific identity of Aboriginal and/or Torres Strait Islander people. Instead, I use the term to refer collectively to the first

peoples of Australia, New Zealand, North America, and other countries around the globe.

'Non-Indigenous' or Settler' is used to refer to the residents of those countries who do not identify as a member of the community of First Peoples of their respective countries. In using the term 'indigenous', I am referring in this thesis to a particular way of approaching knowledge, or a particular way of being Universe-referent that is used in the development of a discourse.

My research has followed the ethical guidelines of the National Health and Medical Research Council (NHMRC 1999; 2003) and the Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS 2002). Informed consent has been obtained from all key informants to this project[3].

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[3] The Australian Institute of Aboriginal and Torres Strait Islander Studies Research Ethics Committee approved the research in 2006.

Chapter 1

Seeking Sustaining Relationships on Earth

1.1 Context of the Research

In the past two decades there has been increasing congruence in voices of Indigenous peoples and ecological philosophers highlighting that achievements in science, technology, industry, commerce and finance have brought humans into a new age at the expense of much of the diversity of life and the life-enhancing processes of the Earth. Steffen et al. (2005:6) finds that across the world life is being lost, driven to extinction by the unchecked ideals and practices of globalised capitalist development. This form of development, or mal-development, says Shiva (1989:3) is itself underwritten by forms of cultural imperialism, patriarchal relations and suppression of Indigenous worldviews.

The same people who have allowed modern industrial corporations to dominate entire planetary processes have managed these harmful practices of development. These processes have disturbed the ecological and geological structure and biological functioning of the planet in a manner and to an extent that the world has never known previously. Berry (1999:116) argues that this is all a consequence of biocidal human activity:

> We see a disposition toward biocide, the destruction of life systems of the planet and the devastation of the planet itself, not only its living creatures but in the integrity of the non-living processes on which the living world depends.

At the commencement of the 21st Century ours is a period in which the human community is in search of new and sustaining relationships with the Earth amidst an environmental crisis that threatens the very existence of all

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life forms on the planet[4]. Addressing this environmental crisis requires humankind to be extricated from exclusive commitments to exploitation, the disengagement from which requires an ethical stance and courage of execution seldom found in contemporary human societies.

Grounded within my personal experiences of living and working in rural and remote Aboriginal and Torres Strait Islander communities and from within my worldview, this thesis focuses on what future approaches might be developed to underpin living in an Earth-centred mode of reality and value. The discourse of the thesis seeks to create opportunities to reflect on experiences and ground the implications for future practical actions. Its aim is to provide an accessible, plausible discourse for populations of people to engage in formulating different attitudes toward nature. Additionally, I hope that this thesis will establish a broader discourse of Earth-human relationships, which intimately incorporate human lives in ecosystems.

The incentives for seeking sustaining relationships with the Earth are many, all brought to this work and personally important. Firstly this discourse re-positions the importance of diversity in all its forms in Australian affairs. After two decades of work in Aboriginal and Torres Strait Islander health, I gained a position which provided stewardship for the largest collection of Aboriginal and Torres Strait Islander artefacts, language recordings and documents in the southern hemisphere. Working in this position I became saddened by the disappearance of cultural and linguistic knowledge and biological diversity in Australia and the world.

The loss of linguistic diversity in Australia was precipitated by the comparatively recent colonisation of Australian Indigenous peoples and land. A language map from the Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS) shows that over 300 languages and

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[4] See Intergovernmental Panel on Climate Change Assessment Reports available from www.ipcc.ch on 18th September 2009 and the Millennium Ecosystem Assessment reports available on 18th September 2009 from www.milleniumassessment.org/eng/index.apsx

dialects were spoken in prior to settlement[5]. Shiva (1993:1) says that linguistic diversity corresponds to a living diversity of cultures and ecosystems.

Over the past century, the knowledges and languages that maintained ecosystems have been erased through interactions with modern western knowledge and political systems themselves almost wholly invested in homogeneity and uniformity. This erasure could be halted if the Australian government and its citizens allowed for a context of diversity, described by Shiva (1993:1) as a mode of thought and a context for action that allows multiple choices and alternatives to emerge. In Australia at the commencement of the 21st century, it appears that natural and cultural diversity is not viewed as a source of wealth and a resource for current modern and political models. This is as Shiva (1993:9) identified, 'diversity and alternatives available in the context of diversity are not deemed possible in monocultures'[6].

In this thesis, monoculture is a term used to describe the practice of actively preserving a culture to the exclusion of external influences, the creation of one culture and the resultant homogeneity and uniformity. Monocultures make diversity disappear from perception and in so doing reinforces a particular way of thinking and living that impact negatively on diversity in all its forms (Shiva 1993:6). This thesis uses sustainability and diversity as core themes that are crucial characteristics that circumvent monocultures.

To aid the disengagement of people from harmful exploitation of Earth's resources, there is a need to value diversity and acknowledge the diversity

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[5] The Aboriginal Australia Wall Map attempts to represent language, tribal or national groups of Australia's Indigenous peoples. See Language Map accessed September 9, 2009: http://www.aiatsis.gov.au/aboriginal_studies_press/aboriginal_wall_map

[6] Monoculture is often referred to as an agricultural practice of producing or growing one single crop over a wide area.

of relationships between human and the Earth communities[7]. This valuing and acknowledgement of diversity is referred to throughout this thesis as a context for diversity. While there are explicit tensions and unresolved issues in protecting diversity from extreme monocultures, the position adopted in this thesis is that unless humans continuously operate within this context the reunification of human beings and ecosystems cannot be achieved.

No one group can develop a context of diversity, nor can a context of diversity be achieved by addressing only one aspect of the problem of exploitative engagement. This achievement requires alternative answers from diverse sources and amalgams not readily accessible or acknowledged in monocultured societies. The literatures of anthropology, philosophy, deep ecology, Indigenous peoples, sociology and political science are used to provide for this.

A second incentive for promoting the successful implementation of sustainable practices is to discover alternative lifeways to monocultures. This would require people to have lifestyles integral to ecosystems in which they live. Ecosystems themselves would establish what sustainable living is, that is, that the health and well-being of an ecosystem would establish the parameters of the health and well-being of all entities that lived within it. The approach of work uses sustainability and diversity as core themes that redress crucial negative characteristic of monocultures.

In many regions across the world the displacement of local knowledges of all kinds has led simultaneously to a displacement of ecological diversity and an undermining of sustainability. As commercial systems, Shiva (1993) says monocultures are neither tolerant of other systems, nor are they able to reproduce themselves sustainably. Discussing forests, she explains that since 'the biological productivity of the forest is ecologically based on its diversity, destruction of local knowledge and with it of plant diversity, leads

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[7] Earth Community

to a degradation of the forest and an undermining of its sustainability' (Shiva 1993:50).

In Shiva's example, she states that the uniformity of the managed forest meant to generate 'sustained yields' simultaneously destroys the conditions of renewability of forest eco-systems and as such is ecologically non-sustainable. The increase of productivity from the commercial point of view can destroy productivity from the perspective of local communities. Similarly in Australia commercial farming techniques such as overgrazing and intensive agriculture have systematically eroded both the biological productivity of land and the knowledge systems that over the course of millennia have managed ecosystem diversity and productivity[8]. This erosion has, in its turn, prevented the development of a human-land ethic arising from within place.

A core proposition of this thesis is that people will disengage from biocide and genocide of our own and other species when biological, cultural, social, linguistic and spiritual diversity is promoted as a necessary feature of a sustainable future. These promotional and contextual strategies protect the biological productivity of ecosystems and the people who need to thrive in them.

A further aim of this thesis is to develop a framework that reduces the influence of binarised modes of thinking, speaking and acting and increases influence of those that accommodate diversity. Monocultures are a feature of a Western local knowledge system that was spread throughout the world by intellectual colonisation. Experienced from a non-Western and Deep Ecology cultural viewpoint, monocultures of the mind erase local knowledge systems, especially those that have been based on the life support capacities of eco-systems.

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[8] See for example Mary White. *Listen... Our Land is Crying: Australia's Environment: Problems and Solutions.* Sydney, Rosenberg Publishing,1997.

In Australia, settlers raised in Eurocentric monocultures continually assumed the integrity and dominance of a Eurocentric system of knowledge while simultaneously excluding Aboriginal and Torres Strait Islander knowledges from the domain of 'reliable and systemic knowledge' (Griffiths and Robin 1997: 35 – 46). Eurocentricity is perpetuated as the dominant knowledge system in Australia, reinforcing itself in an ever-repeating and self-sustaining cycle. It is a particular cultural system with a particular relationship to power that is accepted as inevitable within Aboriginal and Torres Strait Islander culture and politics. What appears as a cultural anomaly is not fact; this system only exists as factual by excluding the existence of diversity. To redress the 'facts' of binarised systems through the 'facts' of diversity it is necessary to reinvigorate systems of diversity in which all humans develop a capacity to address multiple needs through harmonic thinking and action.

This thesis searches several literatures for examples of harmonisations of thinking and action in forums that have promoted ecological thinking and practice, harmony, Earth-caring learning, dialogue circles, respectful listening and Indigenous voice. As part of the enquiry I journeyed to other parts of Australia and the world, attending several conferences full of promise in their representation of reciprocated learning and equality in diversity. While I thought there would be opportunities to experience harmony discord was common among my fellow participants.

Conflicts arose about how to live harmoniously yet allowing others to practise diversity. At one conference, one member of the audience illustrated this tension by asking whose diversity should the conference participants practice. While plenary speakers and others were delivering speeches full of platitudes about harmonic living and reciprocated action attendees were neither acting in accord with the objectives of the

conferences nor able to incorporate what was being said into their current thinking[9].

At a conference in Canada a Peruvian Indigenous man who had been residing in Canada for a number of years, had his whole identity attacked by a Canadian settler because 'while he might be Indigenous he was not Indigenous to Canada; therefore had no right to assert his Indigeneity in Canadian affairs, or to claim his Indigenous rights on Canadian soil' (Spirit Matters Conference, 2007). Similarly attacked at a conference in New Zealand was an ecologist who had worked with Indigenous people on their country.

He tried to offer a view during an Indigenous peoples' conference at a session promoting Earth-caring during which he was told he was a 'white fella coloniser' and was denied the capacity to constructively engage with the discourse. I approached him after the session; he looked shattered and said "I care about the country too. Why can't I care about country too?"[10].
Other participants at these conferences were similarly searching for harmony in diversity and found the search difficult. As a conference community we could not allow each different group a space from where to legitimately and equally articulate shared goals and aspirations for the future. At each of these forums I was expected to be perfectly Indigenous as were other Indigenous peoples in attendance. Authenticity required that I sang songs from my country, performed, introduced myself in language, wore traditional clothes, acknowledged the great creator spirit and all of my ancestors, and be one of the 'Indigenous crowd'. This authentic Indigeneity is constructed within a deficit model aimed at reinforcing monocultured

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[9] Spirit Matters 2007, *Our Earth Community: Sharing Our Stories*. April 20-22 Toronto, Canada. For Conference Program see http://tlc.oise.utoronto.ca/gathering2007/gathering%20call.html. (Accessed 18th September 2009).
[10] Victoria University 2005, *Indigenous Knowledges Ahakoa iti, he pounamu: Reconciling Academic Priorities with Indigenous Realities*. Wellington, New Zealand. Available at www.victoria.ac.nz/indigenousknowledges/

power paradigms. In any culture, if you do not have songs, if you cannot dance, if you do not know language, if you do not acknowledge the powers that be and if you do not know your ancestors then definitionally you are 'less Indigenous' to members of that culture, than someone else who has these capacities.

It is necessary at this point to remember to distinguish between the use of capital "I" Indigenous being a member of the First Peoples of their respective countries and small "i" indigenous meaning a particular way of being in the Universe that validates we are all indigenous to this Universe. At one conference I did not introduce myself as an 'Indigenous person from Australia'; it did not cross my mind to do this. Instead, I had a wonderful time connecting with some self-described hippies and participated in 'drumming circles' all weekend.

In the concluding moments of the conference I publicly disclosed my Indigenous connection. I was then asked by the conference convenors "Why didn't you identify at the beginning of the conference?" An identified person would have entry into different spaces and places, and had different kinds of opportunities to participate in different forums. I was then asked if I would be interested to go with the conference organisers to their ancestral lands in the next year to hold ceremonies to 'heal' country. This was an 'Indigenous only' invitation.

Similarly, while working in a culture and development group at a futures symposium in Europe these 'speech spaces' were being constructed and reconstructed to disable any real progress toward joined-up thought and action[11]. The word 'development' became a real battleground, something that if managed differently, could have enabled a context of diversity at an international forum.

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[11] International Geosphere-Biosphere Programme (IGBP) *The Planet in 2050 Symposium.* 26-31 October 2008, Lund, Sweden. www.theplanet2050.org . Accessed 18th September 2009.

The speech space and identity constructs of development were produced and re-produced around the table – eco managerialism, eco technology, the production capacity of soil in the third world, population control to overcome poverty and disadvantage were set up in opposition to the group interested in feeding people, happiness and protecting the diversity of the regions in which people lived. These conflicting positions were not resolved during the forum and the battle raged on in email exchanges across the world for weeks after. As a result, some people disengaged from the process, some did not have input to the finished product from the forum and others felt compromised because what they had wanted to say in the final document was not included.

In all of these fora it was not possible to find a genuine context of diversity that did not engage or entrap people in power struggles. A need emerged to promote and engage diverse groups of people in synergistic thought and action in order to find a common truth: a truth that could connect and unite; a truth that the participants could all believe in within a context of diversity.
A major aim of my enquiry became to explore indigenousness - a particular way of approaching knowledge, or a particular way of 'being' that validates that we as a species are all indigenous to this planet Earth, and to this Universe. I do this because human knowledges distinguish the human species from all other species on the planet, just as the human presence on Earth distinguishes the ecology of our planet from that of others in the known Universe.

Therefore, a further aim in this thesis became an exploration of new and positive formulations of Earth-human relationships to discover the potential of indigenousness – an identity defined in relation to the Universe. Seminal authors including Lovelock, Berry, Swimme, Bohr, Capra, and Steffen have established that the Earth's systems are not separate from those of the Universe, that the Universe is the primary in all our human affairs.

This is consistent with my Merriam philosophy that informs me that the ultimate identity we have as human beings is in relation to the absolute Universe and everything in it. We are in and of the Universe, and are harmonically engaged with the Universe in all its iterations. Our indigeneity (or perceived lack of indigeneity) to this and other countries (or indeed the planet) is secondary to our common indigeneity to the Universe. To think of being indigenous to the Universe overcomes the separateness inherent in Indigenous peoples and non-Indigenous peoples' discourses and also creates new spectrums of indigeneity.

1.2   Aims and Challenges of the Research

1.2.1 The Subject of the Research

The focus on indigeneity in thesis, defined as an identity constructed in and of the Universe, not only assists in bringing the human community into a new understanding of their relationship to the Earth community, but also allows us to address some of the pragmatic challenges of our time. In the later part of the twentieth century the ecological crisis was perhaps among the more difficult of these challenges[12]. There exists a theoretical tradition in theological, scientific and ecological literature that the Universe is an integral evolutionary process (Tucker 2003; Berry and Swimme 1992; Capra 1996; Teilhard de Chardin 1961; Vernadsky 1998; Bohm 1993; Callicott 1986; Callinan 2002). Being Universe-referent, creating a new story of humans in the Universe was a simple but radical idea posed by Berry (1999:32) to inform and reinvent modern culture in all its expressions:

> Since the Universe is the only self-referent mode of being in the phenomenal world, every being in the Universe is Universe-referent for its origin and destiny and its proper role in the great community of existence. If there is such a thing as human intelligence, then it has emerged out of the Universe and in it's functioning, it must in some manner be ordered toward the Universe.

[12] See for example United Nations Millennium Ecosystem Assessment Reports.

Berry's view embeds us all in a meta-discourse of the Universe. As a member of the Indigenous peoples displaced by modernity (in the sense of the technological era of human history), I was interested to see whether these proposed Earth-human-metaphysical relationships and their similarity to Indigenous peoples' philosophy, and how a combination of these two stories might recast humanity into a fuller articulation of what it means to be human; what it means to engage with the sacred and the divine; to fulfil the purpose of our roles and relationships on Earth. Monocultures have used single 'universal' discourses that are imposed on others, but an acceptance of a "universe" meta-discourse might free marginalised narratives and make allowable those new spectrums of indigeneity. Being indigenous to the Universe then provides alternative narratives concerned with the Universe story and our human role in that story.

1.2.2 The Objectives of the Research

To summarise, this research hopes to add to those discourses that reinvent humans into sustaining relationships with others members of the Earth community.

Specifically, the objectives of this thesis are to:
1. Explore the nature of Earth-human-metaphysical relationships through Indigenous, philosophical and ecological literatures that offer positive sustainable approaches to overcoming the ecological crisis.
2. Develop a discourse that accommodates a context of diversity, equitable Earth-human relationships and inter-species relationships in the largest political and ecological context of our being.

1.2.3 Challenges in this work

There are a number of challenges in constructing a narrative in which we are all indigenous to the Universe, or that we are Universe-referent. Berry (1975 – 2006) was able to develop, refine and synthesise his thoughts over a number of decades. Perhaps the greatest challenge in constructing an indigenous 'anything' in current times is that Indigenous scholarship has been searching for a valued place in the academy and for an equally recognisable methodological basis. Indigenous people's theories and philosophical underpinnings are not perceived as convincing foundations capable of allowing people to converse in equitable relationships with others invested in modern science, and other contributors and champions of climate change solutions.

This is a problem because of the tenuous relationships between ecology and Indigenous philosophies, between auto and deep ecology and between diverse beliefs and knowledges. Given these divisions between these philosophies, beliefs and knowledges it was a challenge to develop an appropriate method and design, to identify, collect data, and to find or develop methods of synthesis that could produce valid and reliable evidence on the values and beliefs of Indigenous peoples, philosophers and ecologists.

In the evolution of the research it became apparent that the construction of a 'contemporary indigenousness' requires a revision of the way we think about what 'indigenous' is, how one constructs indigenous, how one is indigenous and on what basis can indigenous be used to claim or present any position at all. Another challenge is to address or to identify whether the development of such a narrative – we are all indigenous to the Universe-- is in itself a form of cultural imperialism. Throughout the research I have tried to remain aware of the insights and wisdom from people in a range of cultures and traditions and the possible 'importation' of some knowledge

cultures into others – that is, a western scientific tradition into an Indigenous philosophical one.

To address this challenge, compatibility in meaning and value of cosmologies contained in the Indigenous and ecological literature and what this compatibility might mean for authentic human knowing and acting in the world were ascertained. Where possible continuums were created, so that no knowledge was dislocated or dispossessed in the development of a narrative, which makes us all indigenous the Universe.

1.3   Structure and Methods used in Thesis

1.3.1 Method used in Thesis

This thesis adopts a variety of methods to address its aims and objectives. Each of the research methods has been selected as appropriate for that part of the enquiry in each chapter. The method adopted is generally described in each chapter.   A brief review of the relationship between the methods of enquiry with the theme of each chapter follows. In the section below, describe the method used in each chapter as the chapter is presented.

1.3.2 Structure of the Thesis

The evidence that supports the argument for this thesis is reflective, transdisciplinary and grounded in field enquiries, and is presented in nine chapters. Through this enquiry parallel discourses of indigeneity, citizenship and ecological relationship, which are used in considering the human position in relation to the Universe, are identified.

In Chapter 2, Indigenous philosophical literature from Australia, New Zealand, and North America that have evolved over millennia to connect people with the Earth are reviewed. These continents were chosen because of the similarity in colonial practices and historical relationships. These

philosophies have evolved over millennia and are a way of understanding the world and interpreting our human place in the Universe.

Framed as 'logos in locus' Chapter 2 explores our intelligence about place. Chapter 3 contains the narratives of selected ecologists, ethicists and physicists whose work addresses our relationship to the Universe. These narratives were sourced from and recommended by scholars and academics at the Fenner School at the Australian National University. These narratives are framed as 'logos in space' – our intelligence about connections. Chapters 2 and 3 ground the enquiry in ecological knowledge traditions so as to better inform the discourse of the thesis on how humans function in systems that are both the immediate and larger contexts of our human existence.

The methods used in these two chapters were ethnographic field research through attendance at various ecological, Earth systems science and Indigenous People's conferences in Australia, New Zealand, and Canada, and participatory research with other Indigenous peoples from the northern hemisphere in a Summer School at the University of Victoria in Canada. This summer school engaged Indigenous peoples in Anarcho-Indigenism theoretical discussions where Anarchy and Indigenous philosophies were merged with feminism discourses to see what might emerge. Also conducted for this chapter was a critical comparison of discourses between Australian and International Indigenous philosophies, and among deep ecologists, ethicists and physicists. Summaries of these comparisons were finally distilled into a resultant five thematic areas that are articulated at the conclusion of each chapter.

In reflecting on those literatures, chapter 4 then synthesises these views, and explores what this synthesis might mean for humankind to belong to and become members of the Universe community. Ideas, which could be used to

link the human experience with the context of our life, the Universe, are investigated. The capacity of citizenship as a modality to bring the human community into newly sustaining relationships with Earth is explored. As a means of synthesizing this information, a knowledge continuum was developed by bringing together strands of ideas in a theoretical predictive synthesis predicating a whole new set of approaches to ways of living in the world. This reflection then leads to consideration of being a Universe-referent citizen, one who understands and appreciates humankind's roles and responsibilities toward other members of the Earth community and the Universe.

To approach developing one discourse, in this chapter Indigenous and ecological knowledge and spiritual and scientific knowledges are synthesized into a singular discourse. Additionally, Meriam methodology is explored and used as a means of sharing knowledge about the new discourse. Also used is a method employed by Jacques Derrida to liberate language so that the use of language can be reused and redefined in different ways to overcome any of the philosophical limitations and human inevitabilities inherent in the development of such a discourse.

Chapter 5 is concerned with correcting harmful relationships and practices established in the implementation of monocultures. Indigenous, indigenous citizenship is explored as a conceptual continuum, using as a case study Aboriginal and Torres Strait Islander peoples' discourses on citizenship to establish whether they are capable of being established as alternatives to knowledge monocultures. In developing an evidence base for this chapter semi-structured interviews with key informants, personally known and from Aboriginal and Torres Strait Islander communities across the country were combined.

Chapter 6 contains a discussion of the need to consider citizenship differently and contextualizes citizenship in a continuum in which the interface is the Universe, humans and nature. Chapter 7 reports on semi-structured interviews with Aboriginal and Torres Strait Islander people to discover whether the idea of a citizenship continuum has merit and to establish how they view the Universe. The information collected in these interviews is fed back to the interviewee community for validation. This chapter identifies tools that could be used to recalibrate human beings in preparation for these new relationships.

Based on the results reported in Chapter 7, in Chapter 8, 'acts of citizenship' are suggested as mechanisms that could be usefully and quickly developed into strategies from which a Universe-referent citizen could emerge. Methodologically this chapter utilizes a framework developed by Isin aimed at using citizenship as a tool of transformation and swift change. Chapter 9 is the concluding chapter of the thesis: it reflects on the information derived from the previous chapters in the construction of Universe-referent citizenship. A proposal for new discourses of indigenousness, citizenship and ecological relations has implications for the conclusions drawn from this research.

Chapter Summary

This introduction has set out the background, subject, aims and objectives of this research, the structure of the thesis and the multiple methods used in the thesis. This chapter sought to articulate the need to overcome monocultured approaches to life and living and in doing so, reconnect humanity to the organic, natural world through alternatives to monocultures. In recognizing the need for new approaches to knowledge the thesis design allows for investigation into the implications of accepting that all knowledge is indigenous.

Colonialism is considered as a key influence to be overcome in human interactions with each other and the world. I say this, as not only have Indigenous peoples been colonized, and their lands and waterways been exploited by practices underwritten by cultural imperialism and patriarchy, but that the colonisers too are being colonised by agencies of their own making.

The next chapter establishes the parameters of the broadest context in which human beings live, the Universe in Indigenous people's literature. First, ways in which Indigenous peoples relate to and function in the larger context of our human existence are explored. Then a review and synthesise of the collective view of the Universe from Indigenous peoples are undertaken, and five core features of the Indigenous literature are distilled. The distilling of these features will enable them to be distinctively used in a discourse to develop or improve human - Earth relationships.

Chapter 2

Logos in Locus: Our Connections with Place

Introduction: The Search

This chapter explores the cosmological order and phenomenal world written in literature of Indigenous peoples from three continents. Whilst there are a great number of Indigenous traditions, the relationships between settlers and Indigenous peoples in North America and New Zealand are similar to those in Australia. The Chapter investigates Indigenous peoples in similarly colonised countries around the world with knowledge systems that portray ways of understanding human relationships with Earth and the Universe.

A cosmology of the Universe has been conveyed to me from my Torres Strait Islander family and teachers in my community. Other Indigenous Australian examples of human affairs have been shaped in and by the Universe: this is also the case with literature from northern America and New Zealand. Information given in these philosophic traditions offers discernable features that are able to provide intelligence for future Earth-centric relationships.

Swimme and Berry (1992:1) found from conversations with Indigenous peoples that the Universe 'has been and remains a fundamental referent regarding modes of personal and community conduct'. This story unfolds in many ways by peoples of the Earth, has given meaning to life itself and provides guidance and sustaining energy in shaping the course of human affairs. Whilst this might be the case it is also true that Australian Aboriginal and Torres Strait Islander cosmologies, as with all cosmologies, has been changed and refined as Indigenous people have been changed and recast in the Universe. The view of our relationship to the Universe has been modified and transformed over millennia and as Johnson (1998:12)

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states, 'constructed and reflected in social, economic, political and aesthetic of the time'.

The narratives presented in the next section answer the call by Berry (2006:74) to bring the story of the human relationship with the Universe into its fuller articulation. For this reason, literature has been selected which articulates intercommunion with and mutual presence to the Universe. In Indigenous literature this is difficult, as the means of sharing such information has traditionally been through an oral transmission in a ceremonial context. However, some Indigenous peoples have chosen to describe the story of the Universe in written form/discourse. Harrison (2003:2) nominates these stories as a 'self-consistent system of ideas, marvellously organised, interlacing most of what is perceived and known about the Universe'.

2.1 Australian Aboriginal Peoples: Nature, Nurture, Society

2.1.1 Torres Strait Islanders: Stars of Tagai

The narrative of Tagai is a primary source of intelligence about our human place in the Universe. Tagai is a cosmological patterning in the Torres Strait, which continues to exist despite sustained encroachment from people with deeply contrasting ways of living and different meaning systems. It and other stories are central to philosophical frameworks that create Torres Strait Islander thinking. All human roles are continuations, further elaborations, expansions, and fulfilments of these stories. Any creative deed done at the human level is seen as a continuation of the creativity of the Universe. In the Torres Strait, Torres Strait Islander people represent this unbroken continuity of the Universe as a state of being, our oneness with all that is. The nature of this oneness has changed and a contemporary Torres Strait Islander identity has come into being that combines pre-existing cultural social processes with those other forces that have rendered change in the Torres Strait.

These contemporary Torres Strait Islander identities are continuous with, yet different from, 'the old'. Sharp (1993: xi) noticed this continuum and further recognised that 'Islander identity is grounded and gains strength from the diversity of smaller islander communities that make up the whole'. These contexts of diversity are evident in people's membership of a meta-community (the Torres Strait) and strengthened by the diversity of local Torres Strait Islander people living a range of life ways on individual islands.

Tabuai (2008:21-24) suggests that Torres Strait Islander people are 'self described practical minded people, subsistence farmers, hunters and fishermen surviving in small family, clan and tribal groupings with special responsibilities'. Knowledge, of what was sacred, he says, ensures a person's membership to larger communal groupings because, according to Day (2008:34-41) it is 'these sacred responsibilities through which people communed with the creator spirit, who was the very Source of the making of an Island man, his ecosystem and his environment'.

Contemporary Torres Strait Islanders appreciate that our ancestors understood implicitly the intercommunion of all living and non-living entities and systems in our particular location (ecological logos) of locus, the Torres Strait. In both our physical and our psychic constitutions, we have been and continue to be totally involved in a single creative process reaching across all the distances of space and from the beginning of time to the present. This creative process has three reference points that facilitate Torres Strait Islander people's understanding of our roles and responsibilities in being indigenous to the Universe. They are land (place), one another (clan) and wind (season). Through these reference points, every piece of information about the physical environment is personal to individuals and communities and extended to beings and experiences far beyond the immediate physical environment to include totems, spirits, gods,

and animals, that is living and non-living forms in different realms of existence.

Elu (2004: 140 - 151) confirms this view in her writings, which state that the patterns of the Universe are shaped by reciprocity in the Torres Strait, through a vast web of ties in all spheres and all planes which hold the physical world in balance with the land of the ancestral spirits *Kibukuth*. In this way, Torres Strait Islander societies are described as fully functional when there is no imbalance between these worlds. In the past the need for balance has required those who visit either the physical or ancestral world to be careful: 'their mere presence can cause an imbalance thereby upsetting the delicate equilibrium of the Universe' (Elu 2004:140).

The requirement for balance of the Universe is therefore mirrored in the morality inherent in Islander society. The consequences of imbalance can result in droughts, floods, famine and death as Elu (2004) says, different groups understand the need to balance with and between each other and the Universe. The requirement to retain a balance between the physical and ancestral world is pivotal in the development and maintenance of mutual economic and social exchange (Elu 2004:145).

Torres Strait Islander relationships then imply reciprocal relationships among entities, between physical and non-physical worlds, the human and other-than-human and the immediate environments in which people live. Social reality and the cultural identity of Torres Strait Islanders are bonded by the specifics of the physical place (the islands themselves) and the space created by the Stars of Tagai which, says Sharp (1993:4-5), is a celestial constellation depicting warriors in a sea-worthy canoe. In her book about Meriam people Sharp shares that the Tagai narrative:

> Firstly identifies that Torres Strait Islanders are a sea people who share a common way of life and manner of ordering the world. The second theme is an instruction of Tagai: I cannot walk on a path that

is not my own (everything and everyone has a place within the cosmos). The third theme is Tagai is the harbinger of the new and finally Tagai is a mediator integrating the Kala Lagaw Ya speakers and the speakers of Meriam Mer (Sharp 1993:4-5).

The continuing significance of stars is an enduring instruction to Torres Strait Islanders; stars have their own ongoing course in the heavens, each star having its own journey to make. Likewise, everything has its place in the cosmos: its own time, its own place and its own destiny to fulfil. Leadership in Torres Strait Islander society is truly achieved when 'our inner life pervading energy is in harmony with the life pervading energy of the Universe' (Day 2009). In understanding that we share the same energy as the Universe, we are animated by and from within the Universe. These are the fundamental features of Torres Strait Islander philosophy and thought.

2.1.2 Australian Aboriginal People

In Aboriginal cosmologies, nature and society were formed simultaneously by powerful creative spirits who wandered the Earth during an eternal time known by Aboriginal people simply as the 'Dreaming' (Stanner 1956). They together with humans are viewed as co-creators: tasked to maintain ecological balance and strive for harmonic relationships between natural and cultural systems. Humans in this cosmology have a role to play as participants in the creation and evolution of natural and social systems; they are also conscious of their capacity to affect these systems positively or negatively. Importantly, the creator spirits and humans know themselves to be the key to each other's health and continuity.

In a central Australian Aboriginal person's Universe, Posey (2001: 5) found that the many components of nature become an extension not just of the geographic world but also of the human society. This extension is evident in the words of Smithy Zimran Tjampitjinpa from the Western Desert region in Australia who said:

> The [Yanangu] law is like a human being, it works with Aboriginal people – Yanangu. Yanangu and the law is [sic] together. If that law is weakened, people get weakened and they feel they are weak because they have taken away power in the community. (Tjampitjinpa 2006 in Rivalland, 2006:33)

Thus the Universe and the law, through which it is interpreted, are acknowledged as a participant in that community, whose strength influences the society as much as when it is weakened. People express their power through Universal means and their capacity to practise their position in the Universe. Rather than dealing with nature as an 'it' or 'thou', to use Martin Buber's terms, the 'ceremonial validates the Universe as *kin*, personified as part of the community (Bookchin 2005:114).

Another example of the notion of the Universe as *kin* is a description of the role of the Earth as a mother, a giver of life more than an extension of human society. Riley Young, a Yarralin man, spoke of the living Earth as the giver of life:

> Blackfellow never change him...We been borning [in] this country. We been grow up [in] this country. We been walkabout this country. We know all this country all over...Blackfellow been born on top of that ground, and blackfellow-blackfellow blood [in the ground]...This ground is mother. This ground she's my mother. She's the mother for everybody. We born on top of this ground. This [is] our mother. That's why we worry about this ground. (Rose 1992: 207)

Here, the Universe has a consciousness, is seen as kin, as a giver and sustainer of life and a participant in human society. This Universe requires mutual respect among its members and a willingness of entities to allow others to fulfil themselves. This includes a refusal by any entity to intrude thoughtlessly on another.

Many Aboriginal writers affirm they are intimately connected to their ancestral spaces through a set of beliefs about the sacredness of place (of the country they were born into), and the necessity of celebrating that sacredness through ceremonial acts. In the arid country of central Australia, Langton (2005:131) describes how waterholes become particular places in landscapes, which have the capacity to determine which life forms the water hole would support. Waterholes, she wrote, were places that are refugia for the species of the region, where the senior male or female traditional owners, as appropriate, would lead the approach to them to protect those accompanying them from spiritual danger and authorise the conditions under which people could drink or remove water.

Even though rituals that maintain sacred geography may shift and change, Dussart (2005:113) found that each Aboriginal person had their existence tethered to specific sacred locales. These specific locales, he added, can be retrieved and remembered, reshaped and reclaimed even after lengthy periods of amnesia, taboo and neglect, demonstrating a profound connection that goes beyond the physical experience of landscape. This connection can exist in cultural and spiritual ways and span generations.

In the Australian Aboriginal context, Aboriginal Professor Marcia Langton discusses the use of language[13] to conceptualise the sacredness of place, and the multiplicity of relationships people have to the country - constituting a physical understanding of place, and to the 'Dreaming' which, she says, along with the biophysical characteristics of a place determines those who belong to place and what makes places sacred:

> These physical features of a landscape are referred to as 'tjukurrtjanu (n. belonging to the dreaming; used to describe a physical geographical feature that was created as a result of the activity from a dreamtime hero in the past)' or tjukutitja (n. that which belongs to

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[13] Professor Langton uses Pintupi/Luritja Language from the Western Central Desert in this passage as a means to describe and translate the various physical, cultural and spiritual connections to land.

> the dreaming; used in describing the origin of a physical feature'
> which share the core part of the word for dreaming, 'tjukurrpa (n.
> dreaming; dreamtime; birth dreaming; a dreaming is any mythical
> hero from the distant past from where there is stories and songs;
> dreamtime is the time when these heroes and the physical features
> came into being; birth dreaming is determined in a number of ways
> depending on the mothers' whereabouts at the time of conception)'
> (Hansen and Hansen 1992: 148-9).

These relationships are constructed in highly complex cosmologies in central Australia. Similar complexities were found by Roberts and Mountford (1974) in Tiwi[14] cosmologies who divide their Universe into four levels: the underworld, the Earth on which they live, the upper world and beyond that, the sky world. Their known Universe was affected by and interacted with by spirits operating in the other realms. Those in non-physical realms complemented the Tiwi's natural and social worlds.

The cosmos of other Aboriginal people in Australia were ordered through kinship relationships in which all aspects of the cosmos were assigned a place in the system of living and non-living entities. All things were united, related and mutually dependent. Johnson (1998:76) found that ideologically at least, the system implied the well-being and continuity of all life forms by prescribing ways in which people were expected to relate and behave toward each other, as well as to other animate and inanimate life forms. Stanner (1956: 55-56) similarly commented that 'Aboriginal peoples' thought and philosophy, like that of the European were imbued with the metaphysical gift'. Aboriginal and Torres Strait Islander people have long contemplated our position in the Universe making us also capable of contemplating the nature of being from which we are able to attempt to make sense of human experience and its condition on Earth.

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[14] Aboriginal people and traditional owners of Melville and Bathurst Islands at the Top End of the Northern Territory in Australia.

2.2 Indigenous People from the Northern and Southern Hemispheres

2.2.1 The Universe of Northern America

Using the Western Sioux Indians in America as an example, Vine Deloria Jr. deduced that old Indians did not develop an understanding of the Universe as an abstract physical reality, rather sought to understand themselves in relation to the Universe in order to establish the proper moral code by which, for the duration of a person's life, individuals were to live (Deloria et al. 1999:46). The Universe of the Western Sioux establishes the morality of the Western Sioux which is maintained by a constant state of moral interpretation evident in all the growth cycles of childhood, youth and old age. The morality of the Universe circumscribes the corresponding roles and responsibilities of people during the various stages of their lives.

Communing with the moral Universe and all that it contains necessitates humans to move beyond their everyday conventions. Deloria et al. (1999) stated that there was evidence that the Western Sioux could commune with the all-that-is by developing an understanding and skill, which enabled them to traverse far beyond the physical bounds of Earth. There travels were not in the physical environments of human convention but:

> ...included the stars, other worlds and galaxies, the other higher and lower planes of existence, and the places of higher and lower spiritual activities...there are accounts of people travelling to other worlds, becoming birds and animals, living with then and experiencing the great variety of possible modes of existence. (Deloria et al. 1999:47)

Deloria says that for Western Sioux, it cannot be argued that the Universe is moral or has a moral purpose without simultaneously maintaining that the Universe is alive. Expressions of life were seen in all plants, winds, mountains, rivers and lakes and spirits residing in living and non-living entities. As with other Indigenous knowledge traditions, components of

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living and non-living life systems on Earth are imbued with a life force manifest from the Universe. This life force is perceived as consciousness that is alive or capable of life. To be human in a Universe that is life itself requires a restrained mutual respect among its members. Consequently, self-knowledge and self-discipline are high values of behaviour in the Sioux tradition.

In a north American cosmology, to be alive in a living Universe requires humans to accept the need for self-discipline and to act responsibly toward other forms of life and where possible to seek to establish mutually agreeable communications and covenants with other forms of life. Alfred understood that a sacred covenant exists between all creatures and elements (Alfred 2005). In the physical world and the realm of the spirit, Alfred identified a moral code that determined how each covenant must be honoured and preserved if human purpose is to be fulfilled. The fulfilment of these moral covenants and achievement of balance in all these relationships is justice. Justice then to Alfred (1999:43) is the 'demonstration in both thought and action of respect and dignity of each element in the circle of interdependency that forms our Universe'.

Deloria et al. (1999:52) state that to live in a living Universe within which everything has a moral content suggests that all things are related. Not only are they related, as they say, 'everything participates in the moral content of events, so responsibility for maintaining harmony of life falls equally on all creatures'. The major principle of relatedness appears most in the phrase: 'All my Relatives', a secular statement reminding people of a responsibility to respect life and fulfil covenantal duties.

As the Universe was known by the Native Americans to be alive it also follows that all entities have some memory and enjoy the experience of time. Deloria et al. (1999) introduced the reader to this aspect of the Universe by suggesting that whilst 'time is a complicated concept in a living

Universe' there is a basic pattern in which 'the qualitative packets of quanta are regulated by the amount of time it takes an organism or entity to complete a step in maturation'. Thus, they continue, all entities are regulated by the seasons and their interaction has a superior season of its own that encompasses the relationship between that entity and time' (Deloria et al. 1999:57). Deloria et al. (1999) also sought to explain the determinacy involved in cosmic time, as things sometimes happened that were beyond people's understanding and anticipation. This non-anthropomorphic position reinforces Earth as a living being. Smaller entities are Earth's children and subject to larger motions of the Universe.

In this worldview, morality and justice are manifest within the Universe as an imperative to establish balanced, respectful co-existence among all human, animal and spirit beings together with the Earth. Alfred (1999:61) identified the aim of this to be the Earth has an inherent value, beyond the needs of humans. From this standpoint of morality and justice, Indigenous people have also been able to derive the ethics for living in reverence with the Universe. People with this worldview are also aware of larger cycles of time, that is, the time shared jointly with all forms of life within a geographical area.

2.2.2 The Alaskan Universe

Living in harsh physical environments required Indigenous peoples to develop a vast array of precise knowledge to survive. In Alaska, the many risks to human survival, including unpredictable weather and marginal food supplies, meant humans developed methods to survive in specific regions and particular places. While Alaskans have technologies conducive to living in harmony with their Universes, they have not hesitated to take advantage of new opportunities to improve the quality and efficacy of their lives while maintaining a keen sense of places and 'rooted-ness' in

particular place. Barnhardt and Kawagley (1999: 14) say that this is done 'within their own framework of values, priorities and worldview, so that the development trajectory of living in a particular place is not always the same as what outsiders might choose for them'.

Napolean (1997: 8) found that the core of the Yupiaq (Native Alaskan) belief system is the principle that 'all creation was spirit: alive, conscious and very dynamic' finding that Alaskans maintain that 'all life comes from Earth'. From this understanding it is possible for Alaskan people to draw energy from the Earth because they perceive themselves as manifest from Earth, as a part of a system of life that has sprung forth from Earth. This system of life is governed by the cycles of the Universe as evidenced in the cycles of nature. Barnhardt and Kawagley (1999:8) report that in discussions, native Alaskans have offered 'the seasons, the solar system, the timepiece of the Big Dipper constellation going around the North Star, the Raven's path across the sky, an eddy in a river, and a whirlwind as evidence that the cyclic patterns of the Universe are reflected in nature'. In each instance there is understood to be a 'drawing force in the centre, thought of by Native Alaskans as the circle of life'. Central to each Native Alaskan's life is this 'force'. The force is experienced in:

> The profound silence of the Universe as its sustenance is spiritual, it is love, it is belonging to a tribe, belonging to the Universe, belonging to something greater than oneself. This is more about relationship with another and each other, rather than one who is separate and stands alone (Barnhardt and Kawagley 1999:117).

This life force is similarly expressed in the cosmologies of Maori people from New Zealand.

2.2.3 New Zealand Maori People's Universe

Manuka Henare (2001:197) says two words sum up the Maori people's philosophy: humanism and reciprocity. In a chapter written about vitalism

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and cosmos creation, ecology and the environment, Henare explores the cosmic religious worldview and belief system of the Maori people, the Indigenous people of Aotearoa New Zealand. Oral histories inform Maori that they are people of the Pacific Ocean; children of the Sky Father and Earth Mother, and that Maori people have a custodial role for ecosystems and species diversity (Rappaport 1979:4-5).

Maori people believe that the Universe was created out of a dynamic movement, rendered out of nothingness, into the night, then into the world of light (Henare 2001: 198). This creation process places humanity and all things of the natural world as always emerging, always unfolding.

In traditional cosmological chants, Maori people order their world through networks of kinship and alliance and animated reciprocal exchange, in which their Universe was constructed by:

> a surge of primal power producing thought, followed by memory, the mind-heart, knowledge, darkness and the core ... all being were infused with Tapu, the cosmic power, bringing together complementary forms of life and creating new beings (Salmond 1997:176)

Maori ontological systems are not founded on a prophet, nor a sacred text, but through centuries of observing phenomena, a belief in spiritual beings and a view of the Universe. Philosophically, Maori do not see themselves as separate from nature, humanity, the natural world, being direct descendents from Earth Mother. Thus the resources of the world do not belong to humankind; rather humans belong to the Earth. While humans as well as animals, birds, fish and trees can harvest the bounty of Mother Earth's resources they do not own them. Instead, humans have 'user rights', which Henare (2001:202) says are recorded in cosmological and genealogical relations to the natural world.

Maori have a cosmic place, which Salmond (1997:401-2) said 'the light swept through (the cosmos) bringing freedom and renewal; a spark that transmitted life into plants, fish, birds and people'. Once established, this life-pervading power of the cosmos could be called upon by humans and transmitted through ritual to animate stones or people. Thus, the Universe is constructed from a singular source of life in which life imbues and animates all forms and things of the cosmos. Accordingly, says Henare (2001:205), life itself cannot be reduced to matter or form; for Maori, life itself is independent from form, their worldview-ordered reciprocity, a 'generative relation' that exists between individual human hearts and minds, as well as in human beings and matter.

This Maori view of interrelatedness indicates participatory forms of creation and the existence of life through all beings in the cosmos, which indicates that no one thing is superior or inferior, there are only sets of cyclic relationships that Stewart-Harawira (2005: 34) says are seeking to represent transformation, creation and existence.

The ancient Maori symbol of a double spiral demonstrates the bonding of past, present and future, of time and space, and of spirit and matter. For Indigenous people to live in the Universe, neither a political or legal uniformity nor assimilation to a country is required, but only ethics formulated on the principle of a balanced Universe. This principle positions people as being intrinsic to, not having dominion over Universal processes. Henare draws on symbology of the spiral to articulate ancient ethics for restoring the balance between people and the Universe:

> Concentric to this ethical construct is reverence, the essence with which the rest of the ethics are viewed: ethics of wholeness, cosmos; ethics of life essences, vitalism, and reverence of life; ethics of being and potentially, the sacred; ethics of power, authority and the common good; ethics of spiritual power, of obligatory reciprocal relationships with nature; ethics of spirit and spirituality; ethics of the right way, the quest for justice; ethics of care and support, reverence for humanity;

ethics of belonging, reverence for the human person; ethics of change and tradition; ethics of solidarity; ethics of Guardianship of Creation. (Henare 2001:213-14)

The values people hold for land regulates human behaviour in systems of land rights and communal obligations. These values are affected through the mechanism of kinship, stressing the primacy of kinship bonds to inform right action and genealogy for establishing rights and status. The double spiral also identifies compassion as a basis for peaceful co-existence, hospitality as a desirable character trait of generosity, and reciprocity that concerns harmony and balance.

2.3 Features of Indigenous people's relationships to the Universe

Indigenous philosophical literature indicates an ecological paradigm in which all aspects of the living and non-living systems of the planet are imbued with life and affirming that this life is from a single source, which emanates through all realms. All entities are imbued with the same life force. The context in which this sameness is experienced is highly differentiated and provides a context of diversity in which humans are obligated to harmonise aspirations with others in a living Universe.

Human aspirations are formulated in and by nature's sacred spaces, through ceremonies, which are elementally aligned to the moral content of the Universe. Indigenous people in these narratives have created stories that enable self-conscious reflection of the Earth and Universe entire, providing the language, the mode of celebration and organisation that could be used to make future human-Earth relationships viable. Whilst there are distinctions within various traditions, they have in common spiritual rituals, social organisation and ceremonial observances that are built upon the integration of the natural world with the Universe.

Following a content mapping analysis of these collective knowledge sets, aspects of Australian and international Indigenous philosophical knowledge are combined and contribute to an Indigenous knowledge set developed by Deloria et al. (1999: 59). The following five features of Indigenous people's relationship to the Universe that could provide logos in locus, that intelligence about place are explained below.

The Universe is Moral

Indigenous philosophers indicate that the Universe has moral content within which people need to live for the duration of their lives. Implicit in a moral Universe is the presence of a proper way to live in the Universe: every thought, belief and action is made in a moral order, a set of obligations and constraints. A moral Universe requires human self-discipline, practical imagination in relation to the Earth systems, empathy to each other and other species, wisdom about ones role in the Universe, and clarity of thought and action.

The Universe is Alive

The Universe is perceived as alive, embodying the expression of life in all in living and non-living entities, in spiritual and physical realms. Everything in the Universe is animated by this singular life source, one in all forms and things in the cosmos. We access this energy out of the ground and recognise this life in all other beings. Being alive in a living Universe requires humans to practise constraint; hold all of the members of the Universe with mutual respect and take care not to intrude unduly on the lives of other creatures. This life force is the means by which we belong to something greater than one's self: we are all manifest in a living Universe.

Everything is Related

Networks of kinship, alliance and animated reciprocal exchange are founded on a principal that everything is imbued with the same life energy. We are all related because of the singular experience of life, it is in all of us. Accordingly, no expression of life is reducible or separate to our own. There

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are symbiotic relationships between natural and social systems based on this understanding. Some societies recognise nature as an extension of the geographic world in which we live and of human society. In these societies, the Universe is a participant in the community; the Universe is kin, is law and a giver of life.

Space Determines the Nature of Relationships

Spaces and places on Earth orientate people to the cosmos. Sacred spaces hold Indigenous peoples' conceptions of wisdom, notions of morality, and certain ways of imagining, interpreting and undertaking ceremony, which invokes the whole of the cosmos. There are particular places, sacred places, and ceremonial spaces, places of power and significance that hold or invoke spiritual and ancestral values. There are also particular spaces in which each species including groups of humans come to occupy and live, including an idea that particular places were designed for particular species and in human terms, for particular people. Alfred (2005:10) explains that many Indigenous people migrated to places where they were destined to live. These destinations became a major reference point for human relationships - certain events, patterns, cycles, and happenings occur at certain places, and are readily observable from the land in the forms of migrations, cycles of plant life, seasons and so on. Campbell (1988:92-9) noted that people claim land by claiming sacred sites and mythologising animals and plants – they invest land with sacred powers so land becomes a temple, a place of meditation.

Time determines the meaning of relationships

Concepts of 'time', borne from Indigenous philosophies, are traditionally acquired from direct experiences in the natural environment. The particulars of the seasons are understood as being continually influenced by repetition and renewal. Concepts of time in this sense determine the social connections, diets, activities, and ceremonies necessary at different times of a seasonal cycle. The basic pattern of time seems to be that of growth cycles, processes of maturation, regulated by the seasons and the

ceremonial. People came to know how larger cosmic time moved, and understood that all entities in the Universe were subject to the larger motions of the Universe.

2.3.1 Features of an Indigenous philosophical-based relationship to the Universe

These five features of a relationship between humans and the Universe outlined above derived from Indigenous philosophical literature and the amalgam of Indigenous perceptions of humanity's role in maintaining harmony in the Universe, present a possible primary source of intelligibility and value in human-Earth relationships. Berry (1988:4) writes that one of the significant roles for the Indigenous peoples of the world is not simply to sustain their own traditions, but to 'call the entire civilised world back to an authentic mode of being'. Our hope, he says, lies in a 'renewal of those primordial experiences out of which the shaping of our more sublime human qualities could take place' (Berry 1988:4).

The task to 'call the entire civilised world back to an authentic mode of being' is a difficult one especially as it is widely believed that Indigenous cultures are under threat. Not only are they rooted in landscapes undergoing radical transformation; the opposing forces of global capitalism grow ever stronger (Sissons, 2005:8). Rather than focus Indigenous people's efforts towards creating 'an authentic mode of being', the current cultural politics of Indigeneity continue to exert its greatest forces on post-settler nationhood (Sissons, 2005:8). This is due in large part to the challenges thrown up by governments, policy makers and people to delegitimize the inherent 'Earth-caring' philosophy germane to the identity of Indigenous people across the world.

The uniform devaluing of Universe-referent living encapsulated in the Indigenous philosophical literature is evident in the use of constricting terms such as eco-Indigenism, primitivism or traditionalism, and consequently dismissed by Indigenous people and Settlers alike as oppositional, politically correct or not valid in modern settler societies. Additionally, Indigenous people's philosophies have had to take greater account of modernity in all its forms, so transforming traditional narratives of being Universe-referent into discourses of being modernity-referent. Even as there has been a sometimes-irreversible destruction of the more elaborate cultural achievements, writers like Berry (1999:179) say that 'in their continents at least, Indigenous philosophies do have an indestructible psychic formation and wisdom traditions of which European Settlers as a whole have had little or no knowledge'.

Many Indigenous wisdom traditions establish the Universe as a primary moral consideration in human affairs. The examples cited of Indigenous people's literature from several continents state that the Universe is not merely understood in physical terms as an external, separate entity, but that humanity is fused with the Universe and that the Universe is alive and manifests as a direct result of our thoughts and actions, thereby becoming energised and able to construct the proper moral and ethical code by which human beings should live. Similarly, through an amalgam of concepts and relationships, the Universe is recognised as interacting with humanity.

In the rest of this thesis, this fusion of humanity in the Universe and the resultant psychic formations and concepts is taken to be holonic. Indigenous people's views are simultaneously a whole and a part of that whole. These holonic formations and concepts are autonomous with varying degrees of independence and able to handle contingencies. They form the basis of vast complex systems of human-Earth-metaphysical interactions and relationships.

These and other formations made possible by discourses contained in this thesis are holarchical, or operate as holarchies – self-regulating holons that can function as autonomous wholes complementary to and simultaneously within other holons. The holonic formations and concepts made possible through Indigenous philosophies are beyond the conventional narratives of belonging and engender new approaches to connect to the life systems of which humans are a part.

Chapter Summary

The discourses in this chapter show that in tribal Universes, the very foundations of the worlds are unified. Little Bear (2005: 9) describes this unification as a holism ''derived from the experience that all of creation is interrelated'. Alfred (2005) recognises that holism is an essential requirement for peaceful coexistence among people on Earth and is integral to our current and future philosophies. The Universe has integrity as an interconnected life system. Indigenous philosophies show that it is possible to learn to be in the world in reciprocal relationships with all things in the Universe, through cooperation and constraint, interdependent thinking, morality and action.

In the next chapter selected ecological literature and evidence provided by physicists is used to assist us in our interpretation of human experience with living and non-living life systems of the planet. This literature will be used to inform the development of a discourse of alternative Earth-human relationships.

Chapter Three

Logos of Space: Our intelligence about connections

The ecological, environmental, Earth science and quantum physics story of the Universe has given us an appreciation of the physical processes at work in the Universe as never before. It has challenged the intercommunion and mutual presence that traditional Indigenous societies have expressed exists between the Earth community and us. In this chapter, the works of ecologists, Earth system scientists and physicists concerned with the Universe as an interdependent system are reviewed. I articulate how the Universe is thought about and experienced within these knowledges and establish a second context of diversity for this thesis made possible by the contribution of this literature.

During the last few decades of the twentieth century, ecologists, Earth system scientists and physicists working on the Intergovernmental Panel on Climate Change and the Intergovernmental Geosphere-Biosphere Programme have identified the difficulties and the opportunities of that which is before us. They provide a profound critique of the devastation wreaked by human beings, particularly those living in industrialised nations around the world[15]. Panels such as these along with people's movements[16] are promoting the transition from the scientific-technological phase into an ecological phase of the human-Earth relationship in which the environment could potentially become a critical concern and a central organising principle of civilizations into the future.

There is now widespread recognition and acceptance of evidence provided by ecologists and Earth system scientists that during the past century,

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[15] Intergovernmental Panel on Climate Change (IPCC) Assessment Reports, International Geosphere- Biosphere Programme (IGBP) Assessment reports.

[16] Climate Sustainability Platform at CPHCO2009 at Øksnehallen, Copenhagen, Denmark from 3-6 December 2009 has a large contingent of participants from the developing world, representing large-scale people's movements from various countries around the globe.

humans have taken extensive control over the Earth's processes with little sensitivity to the more integral dynamics of planetary affairs. Progress is measured by the extent of human control over the nonhuman world without any regard that commercial-industrial 'progress' is causing the world to recede in its diversity and abundance. However, ecologists have identified a biological era that will succeed the Palaeozoic, the Mesozoic and Cenozoic periods in which the entire Earth community can participate.

This new period has been referred to as the Ecozoic Era, and more recently the Anthropocene (Steffan et al. 2004). Humans precipitate these Eras when they choose to live in a mutually enhancing relationship with the larger community of life systems. Berry (2003:4) says the emerging Ecozoic refers to the promise of a coming era in which humans establish mutually enhancing relations and take responsibility for the integral functioning of life systems of Earth. Steffen et al. (2004) argue that we are in a greatly accelerated period of the second phase of the Anthropocene Era; the third period will be determined by what humans choose – sustainability or collapse.

The following ecological, Earth science and physics literature has been used to represent writers who focus on the utter dependence of human beings on the vitality of life-sustaining services (air, water, soil), their capacity to recognise and draw on faith-based traditions and have established evidence of the connectivity inherent in the Universe. Through these means the authors in this chapter have developed the capacity to place the Universe as primary locus of human and other-than-human affairs.

3.1 Ecologists, Environmentalists and Earth Scientists: Connection to Earth Systems.

The following Ecologists, Environmentalists and Earth Scientists were identified for their substantial contribution to ecological literature or were

referred by academics and scholars from the Fenner School at the Australian National University.

3.1.1. Teilhard de Chardin: The Noosphere

Teilhard de Chardin was a Roman Catholic priest and a palaeontologist who studied biological evolution. In his book *A Hymn to the Universe (1965)* he used the Roman Catholic mass as a metaphor for his philosophical understanding of man in relation to the Universe and explores the unity and sacredness of all creation. Using concepts like power, fire, the word (logos), Teilhard de Chardin (1961) inspires communion and contemplation of our human relationship with the Universe. He establishes that all things are individually and collectively penetrated and flooded by a 'source of being', 'from the inmost core of the tiniest atom to the mighty sweep of the most universal laws of being: so naturally has it flooded every element, every energy, every connecting-link in the unity of our cosmos; that one might suppose the cosmos to have burst spontaneously into flame' (Teilhard de Chardin 1966:13).

Teilhard's goal is to show that all things are related; a vision he said, 'should strike our minds with such a force to rise to a higher level, or even to revolutionise, our philosophy of existence' (de Chardin 1966: 13). Dalton (1999: 62) described Pierre Teilhard de Chardin as a man of intense faith concerned about the split in the two worlds he inhabited: the secular scientific world that brought him into contact with people for whom Christianity was no longer a vital force, and the Christian world which he felt, failed to communicate with a modern humanity.

Teilhard de Chardin (1965: 32) saw man not as the immobile centre of an already complete world, rather as 'representing the very leading shoot in a Universe that is in process, simultaneously, of material "complexification"

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and psychic "interiorisation"'. His primary audience was the secular scientific community to which he belonged and it was to this community that he described the Omega threshold as a 'harmonised collectivity of consciousness equivalent to a sort of super consciousness... the plurality of individual reflections grouping themselves... in the act of a single unanimous reflection' (Teilhard de Chardin 1965:251). In the *Phenomenon of Man*, he maintained that there existed an intimate unity existing between man and the rest of the Universe that was more than physical, more than sharing DNA.

Dalton (1999:64) states that Teilhard de Chardin had a basic principle that whatever 'new' emerges reveals what was there all along – that matter whatever form it took had an inner and an outer reality:

> Besides the physical that one sensed, there was a psychic aspect to the whole Universe; this was the aspect that came to self reflective consciousness in the human species. The human psyche then, shared the energy that activated the whole evolutionary process.

According to Teilhard de Chardin, there is a series of evolutionary mutations occurring from generation to generation along a continuum. This is a cerebral complexification, as physical as it is psychic: physical, given the specialization of the neurons with the augmentation of nerve fibres necessary in order to occupy more space in a physical body of greater height and a more complex brain. This complexification is also psychic, in relation to the behaviour of Man, who, when following the principle law, becomes more conscious of himself and seeks more and more *Individuation* through an inner convergence in harmony with the evolutionary directive of the Universe.

In his book *Man's Place in Nature,* Teilhard de Chardin (1966:17) stated 'you cannot appreciate man's place in the world without first determining his place in the Universe; ...meaning you first have to decide what life represents in the cosmos'. For Teilhard de Chardin (1966:18), life was, through especially favourable circumstances, an exaggeration of a universal

cosmic property – life is not an epiphenomenon, but the very essence of a phenomenon. Humans, Teilhard de Chardin said, have gradually been raised to the position of constituting a specifically 'new envelope' to the Earth as a result of the many cultures on Earth unifying together. He says that humans are '...more than a branch, more than even a kingdom; he [sic] is nothing less than a sphere – the noosphere (or thinking sphere) superimposed upon and coextensive with the biosphere' (de Chardin 1966:80). This new unity is he says:

> [The] 'final and supreme product in man [sic] of the forces of social ties...we [need to] look on the noosphere, taken in its global totality, as constituting one vast corpuscle in which, after more than six hundred million years, the biospheric effort towards cerebralisation[17] attaining its objective' (Teilhard de Chardin 1966:81).

For Teilhard de Chardin it was necessary to re-plot on as wide a trajectory as possible, our way of living in relationship to the Universe. Stating his desire to have the ability to look at our way of life to return to the point of a Universe in the process of involution, he nominated that this new awareness was a type of super-grouping of all entities animated by the singular life force towards which we are being driven by the continual development of human civilisation (de Chardin 1966:101).

To be in the Universe is a necessary arrangement, a super-grouping, which is, and in as much as it is, productive of consciousness, 'is *ipso facto* to be classed as biological in nature and value' (Teilhard de Chardin 1966:102). Humans will need (condemned, he says) to unify with every single structure in the Universe. This is what we humans need to do in order to become fully alive (Teilhard de Chardin 1966: 117). To become alive we fulfil our

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[17] According to Teilhard there are a series of evolutionary mutations occurring from generation to generation along a continuum. This is a cerebral complexification, as physical as it is psychic: physical, given the specialization of the neurons with the augmentation of nerve fibres necessary in order to occupy more space in a physical body of greater height and a more complex brain; and psychic, in relation to the behaviour of Man, who, following the principle law, is becoming more conscious of himself and seeking more and more *Individuation* through an inner convergence in harmony with the evolutionary directive of the Universe.

evolutionary requirement. The drive to converge with everything known and unknown is a force that humans have been destined to evolve to and with. The very heat released by this convergence, Teilhard de Chardin says, will provide sufficient strength to burst through all the barriers that lie ahead of humanity – whatever they may be – in which evolution makes a fresh start (Teilhard de Chardin 1966:102).

3.1.2 Thomas Berry: The Universe Community

By focusing on the sacred in both religion and ecological ethics, Berry says the importance for the human community is to understand that the Universe forms 'a single, integral community in which the sacred community is primarily the Universe community' (Bednar 2003:107). In this community, the Universe is the only self-referent mode of being; all other beings are Universe-referent, and the meaning of their existence is bound up with their relationship to the Universe (Berry 1999:3).

Berry quotes Saint Thomas Aquinas who says in his *Summa Theologica* that the whole Universe manifests the more divine than any single being, the great multiplicity of beings ensuring that the perfection lacking in any one being will be provided in others (Bednar 2003:108). In a continuation from his *Summa Contra Gentiles,* Saint Thomas Aquinas (1955) states that the order of the Universe is the ultimate and noblest perfection in things. Since the Earth is a component of the Universe, human membership in the Earth community suggests membership in a more inclusive Universe community:

> Even beyond the Earth the sense of community would extend throughout the entire Universe seen as a single coherent community that has emerged into being with a total dependence of each component on all the others. Indeed, we need to think of the Universe as the supreme norm of reality and value with all component members of the Universe participating in this context, each in accord with its own proper role (Bednar 2003:108)·

Berry (1994:7) defines a sense of the sacred in the natural world and the Universe itself, describing the Earth as a 'Universal Mother giving birth to all living forms upon the Earth'. Earth itself is viewed as a manifestation of a vast complex of astrological forms that came into being some 14 billion years ago and which Berry (1998: vi) states has been undergoing an evolutionary sequence of transformations ever since:

> The Universe community is one in which each being has an inherent right and value, and the right to the conditions necessary for the full manifestation of its particular mode of being; as a psychic-spiritual and as a physical –material dimension from the beginning; as part of a singular story; and as part of a creation process.

Berry states that the Universe story and the Earth's role in that story will provide the narrative and the meaning for the context of life on Earth into the future.

3.1.3 James Lovelock and Lynn Margulis: The Gaia Theory

Detailed studies of the way in which the biosphere seems to regulate the chemical composition of the air and the temperature on the surface of the Earth and many aspects of the planetary environment led the chemist James Lovelock and the Microbiologist Lynn Margulis to suggest that the phenomenon can only be understood if the whole planet is likened to a single living organism. Whilst this concept was surrounded by controversy within the scientific community, the Gaia Theory has developed considerably (Turney 2003). In her book *The Symbiotic Planet*, Lyn Margulis defines Gaia as a series of interacting ecosystems that compose a single huge ecosystem at the Earth's surface, which, like Lovelock, she regards as alive (Margulis 1988).

In declaring the world alive, Margulis and Lovelock did not contend that the world was a living organism in the sense that all living organisms

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(excluding bacteria) came forth from their own kind and reproduced other individuals of their species. Nor did they contend that something like 'mind' or a 'world soul' was operating in the Earths biosphere; rather, they proposed that the theory of Gaia viewed evolution of the biota and of their material environment as a single process, with the self-regulation of climate and chemistry as an emergent property (Lovelock 1990:30). Lovelock saw his own proposal as giving scientific credence to an idea that the whole is more than the sum of all the parts when it came to explaining the Universe (Dalton 1999:94).

Dalton (1999:94) says that the work of Lovelock and Margulis provided the first scientific evidence that the Earth is holonically organised, although the idea that the Earth is capable of being treated as a symbiotic system is not new and is included in a range of scientifically based knowledges. Critical in the development of the Gaia Theory was the timing of the discovery and the scientific community's acceptance of the Earth as an Earth system of which we are a part.

3.1.4 Vladimir I. Vernadsky: The Biosphere

Vladimir I. Vernadsky's study of the planet Earth as *The Biosphere* (1926, translated in 1998) contains throughout its entire composition the idea that sparks of life have always been present. Oderberg (1998) says that this view opens the door to speculation about the solar system in which our planet belongs, and beyond that to the galaxy of stars, the cluster of galaxies, and so on *ad infinitum*. This is because Vernadsky's thesis of the biosphere declares life is innate in every particle of the planet and, by extension, in the cosmos at large.Life was not an addendum, nor only arising from the interaction of Earth's physical components. Vernadsky said that life remains unalterable through all geological times changing only in form. Life therefore is not merely a geologic force. It is *the* geologic force. He

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attributes the constancy of life to the constancy of the energy source; the Sun. Living matter is not an accidental creation.

What Vernadsky set out to describe was a physics of living matter. Life, as he viewed it, was a cosmic phenomenon that was to be understood by the same universal laws that applied to such constants as gravity and the speed of light. Life, including human life, using visible light energy from our star the Sun, has transformed our planet over the eons. Not only is the Earth community connected in time through evolution to common ancestors, so we are all - through the atmosphere, lithosphere, hydrosphere, and the ionosphere - connected in space (Oderman 1998).

Since our human components are drawn from the cosmic environment, there must be more to the Earth and cosmos than its mere physical aspect. Rather than considering life, consciousness, and matter as three isolated phenomena (or two as by-products of the third), it may be more sound to speak of life-consciousness-substance as a unity of only apparently separate elements - interdependent, interrelated appearances deriving from one underlying reality beyond our perception (Oderman 1998).

3.1.5 Will Steffan: The Anthropocene

Earth system science has now established that because of the huge transformations caused by human activity we now live in a new geological era that they have called the Anthropocene. The innovations in understanding the earth system make it clear that humanity is a key part of the changing biosphere and this new contextual understanding renders traditional ideas of environment inadequate in dealing with such matters as climate change (Steffen et al. 2004). The Anthropocene emphasises the interconnectedness of ecological factors. Researchers suggest that without sustainability strategies being implemented, key global biophysical indicators such as climate change and biodiversity loss will continue to deteriorate rather than improve (Fischer et al. 2007:621).

Research promoting sustainability suggests that the biophysical limits of the Earth set the ultimate boundaries within which social and economic goals must be achieved and that transdisciplinary research programs must confront key normative questions facing modern consumer societies (Fischer et al. 2007:623). Scientific knowledge is seen as vital to promoting this understanding and legitimizing this view by providing evidence that the Earth's systems are severely affected by human activities and warrants specific attention.

3.1.6 Cormac Callinan: Great Jurisprudence – Laws of the Universe

Callinan, an environmental activist and lawyer says that as we humans are part of the Universe, it seems logical that we also have the capacity to understand and participate in this governance or co-creator process by engaging with the 'principle of Great Jurisprudence' (2003: 86). He describes these principles as the laws that determine how the Universe functions – they are unified and as old as the Universe itself in the sense that they (the Universe and the law) have the same source. He uses the phenomenon of gravity as one expression of Universe law or Great Jurisprudence in that the alignment of the planets, the growth of plants, the cycle of night and day are dependent on gravity and are therefore manifestations of this 'law'.

Earth Jurisprudence refers to legal philosophies developed by humans and derived from and consistent with the 'Great Jurisprudence'. Any true expression of Earth Jurisprudence, Callinan continues, must be an extension of the 'Great Jurisprudence', and is best understood as different aspects of the same pattern rather than as separate things. He concludes that human beings are not separate from the Universe as everything about the Universe is written into our species:

> From the size of our brain, the shape of each tooth, our sense of beauty and colour has been shaped by our interaction with the Universe and the plants, animals and microbes with which we have shared the intimacy of co-evolution. Had anything been different - gravity perhaps - we would have been different' (Callinan 2003:85-86).

Humans in relationships with nature empathically engage this 'Great Jurisprudence' . Through reading the works of at least eight ecologists Callinan also identified the primary characteristics of the Great Jurisprudence.

Brian Swimme and Thomas Berry refer to a 'Cosmogenetic Principle' in which all parts and dimensions of the dimensions of the Universe can be characterized by three qualities or themes: *differentiation* - referring to an inherent tendency toward diversity, variation and complexity; *autopoiesis* (meaning self making) - the Universe has an inherent ability to self-organise and to be self-aware; and *communion* - as referring to the interconnectivity of all the aspects of the Universe.

Whilst these terms cannot be simply defined, Callinan (2003:86) describes these characteristics of the Universe make it capable of 'organising itself by way of differentiating itself into different aspects or parts, autopoiesis structures those different parts and communion organises them in relation to one another'. Smuts argues that matter and life consist of unit structures whose ordered groupings produce natural wholes. Holism is the fundamental factor of the Universe and a defining characteristic. Peter Russel the author of *Awakening Earth* (1982) sees the Earth as an organism evolving toward being a super-organism. The characteristic of the Earth (as part of the Great Jurisprudence) that he describes is that the Universe, having made a leap from energy levels to matter, and from matter to life, is now poised to make a leap to a form of ordered global consciousness. These

characteristics form part of what Edward Goldsmith (1988 in Callinan 2003: 87) refers to as 'whole-maintaining' characteristics – each properly functioning systems acts in a manner that contributes to the health and integrity of the whole.

The characteristics described above are recognisable in human legal systems and jurisprudence when we consciously shift our thinking away from purely human concerns. Moving our reference point away from a human reference point moves the ultimate law out of the homosphere and beyond human control and with it, says Callinan (2003:90), 'goes the political power to be the supreme arbitrator of right and wrong and of legitimacy'.

Attention to and adoption of Great Jurisprudence would establish the bounds of what legal theories could regulate and bring our human governance systems into a new domain - promoting human behaviour that contributes to the health and integrity of human societies and the ecological communities to which we belong. 'Whole-maintaining' criteria could be used to order and structure integrated, highly diversified communities, whose features are the principles of exchange and reciprocity.

3.1.7 Quantum Physics: Connections through Space

Concepts describing the Universe as a highly integrated, coherent system are emerging in scientific fields, particularly in the new quantum physics. The 'new physics' as the term is used in this thesis, began with Max Planck's theory of quanta in 1900, and relativity with began with Albert Einstein's theory of relativity in 1905 (Zukav 1979:25). The early pioneers of quantum physics noticed 'a strange connectedness among quantum phenomena' from which emerged theories of connectivity (Zukav 1979:25).

Perhaps the most dramatic of these originated in 1964, developed by a physicist J.S Bell who developed a theorem, which implied that at a deep and fundamental level, the 'separate parts' of the Universe are connected in an intimate and immediate way (Zukav 1979:28). Other theories assume acausal connections between non-local events. Bohm's implicate order theory describes the Universe as an 'unbroken wholeness', a 'that-which-is' meaning that all things, including space, time and matter are forms of 'that-which-is' (Bohm and Hiley, 1993:47). In more recent times, theories of connectivity have been developed to support these scientific hypotheses from the 1960s and 1970s. More than twenty years later, Laszlo developed a theory in which he stated 'energy is conveyed in a quantum vacuum transmitting not only light, gravitation and energy in its various forms, but also information; more exactly in-formation' (Laszlo 2007:68).

Within the theory of an in-formed Universe, the interactions between phenomena are mediated energetically (through kinetic, thermal, gravitational, electric, magnetic, nuclear and actual or potential energy) by in-formation. In-formation itself is a connection between things at different locations in space and events at different points in time linking things (particles, atoms, molecules, organisms, ecologies, solar systems, entire galaxies, as well as the mind and consciousness associated with some of these things) regardless of how far they are from each other and how much

time has passed since these connections were created between them (Laszlo 2007:68).

Coherence can then be understood as connecting all time, all places and all spaces in the epic journey of the Universe. With the emergence of new physics and cosmology, many of the social and cultural values that the scientific revolution has contributed as part of the enlightenment project of the modern West are now outmoded, or at least problematic. Other Scientists have started to reframe what it means to be human in a profoundly connected Universe, and have also attempted to define what our human responsibilities are in the ways we shape, control and dominate the world.

3.1.8 Fritjof Capra: Web of Life

Fritjof Capra elaborated the spiritual and social dimensions of physics and what this might mean for our human society. In doing so he himself adopted a worldview that would better reflect the harmonious relatedness he found in nature (Capra 1975). He felt the concepts in physics have the potential to render a profound change in our worldview, from the mechanistic conceptions of Descartes and Newton to a holistic and ecological view; one he says is 'similar to the views of the mystics of all ages and traditions' (Capra 1975: 21). He highlights the inadequacies of the basic concepts, language, and ways of thinking used by Descartes and Newtonian scientists, calling them 'outmoded' (Capra 1982:15). He argues that new information means that our realities can no longer be understood in terms of these concepts; instead, he proposes an ecological paradigm, in which new realities immersed in holisms underpin the development of new visions prompting fundamental changes in our thoughts, perceptions and values (Capra 1982:16).

Capra describes a new vision of reality including emerging systems views of life, mind, consciousness and evolution and of a corresponding holistic approach to health and healing, the integration of Western and Eastern

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approaches to knowledge and an ecological and feminist perspective which is 'spiritual in its ultimate nature' (Capra 1982:17). In his book, the *Turning Point*, Capra describes the new physics as very close to general systems theory in which relationships between entities are inherently dynamic. This new information supersedes previously held ideas that each entity in the Universe is isolated from all other parts and acts in isolation.

Capra found that the field of quantum theory demonstrated conclusively that solid material objects of classical physics dissolve at a subatomic level into wavelike patterns of interconnections among things, appearing as a 'complex web of relationships among the various parts of a unified whole' (Capra 1996:30). A founder of Quantum Theory, Werner Heisenberg (1971), put it that the world appears as a complicated tissue of events, in which connections of different kinds alternate or overlap or combine and thereby determine the texture of the whole. At a sub atomic level, there is scientific evidence that we are all connected, we are not separate, that we exist as a single, integral system.

In his book *The Web of Life (1996)*, Capra says that everything in the Universe is related, but cannot say for certain whether or not the Universe is alive. Capra (1996:216) says that it is much more philosophically and spiritually satisfying to assume that the cosmos as a whole is alive rather than thinking of life on Earth existing within a lifeless Universe. However he conceded that frameworks of science do not yet allow for people to say that the 'Universe is alive'. The discovery that characteristic chemical components found in all life on Earth similarly exist in the Universe at large and our galaxy in particular shows the potential for life in abundance throughout the cosmos. He stops short of stating that the Universe is a living system because living systems are defined as being open to a constant flow of energy and matter.

3.1.9 David Bohm: The Implicate Order

In conceiving the concept of the implicate order, Bohm (1980) was originally concerned with the nature of order *per se*. Both scientifically and socially, he felt we humans were largely unaware of the degree to which inherited orders or paradigms dominate our perception and thought. All of our perceptions are ordered mechanistically and pervade how we order ourselves in relationship with all natural phenomena. Bohm hypothesised that our organising principles (and consequently our science and social organisation) are founded on relationships that are strictly external to one another, and that these relationships exhibit precise and discernable chains of cause and effect.

David Bohm points to four features of the 'new physics' that, taken together, demonstrate that the Universe is woven together in a dynamic tapestry-like configuration and are not mechanistically ordered. He says that the interactions between different entities (e.g. electrons) constitute a single structure of indivisible links, so that the entire Universe has to be thought of as 'an unbroken whole' (Bohm 1980:175). The first feature of the Universe is that the movement of quantum entities is discontinuous, allowing individual quanta (entities) to move between energy states without passing through intermediary stages. This indicates a high degree of complementarity between quanta and their movements at a subatomic level.

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The second quantum discovery was that matter could behave like a solid particle in one context, like a wave in another context and like both together in the third context. According to Bohm 'that an entity can manifest as a wave in one context and a particle in another suggests that a kind of information exchange is occurring which is more akin to transformations in organisms than to the interacting parts of machines' (Bohm 1980 cited in Nicol 2003:4). From this perspective, the particle 'appears to be gathering information about its environment and responding according to the meaning of the information' (Zukav 1979:85-102).

The third quantum discovery is the well-demonstrated 'non-local connection between particles' - referred to as 'entanglement' in current terminology. Bohm found that when under certain conditions electrons combine to form a coupled pair, and when separated by significant distances, there is an instantaneous influence between the particles, for which there is no 'local' or mechanical explanation. The failure of the principle of 'local causes' is to conclude that we live in a non-local Universe 'characterised by superluminal (faster than light) connections between apparently separate parts' (Zukav 1979:321).

Bohm's intention in outlining a philosophy of implicate order was to validate that the entire Universe is in some way enfolded in everything. That everything is enfolded in the whole. Bohm and Hiley (1993:382) made the wholeness of the Universe available to the human experience. Wholeness in quantum philosophy is seen to be more than a human construct – 'it is a meaning field, a living totality that includes us' (Nicol 2003:5).

Bohm underwent a radical shift to embody knowledge of a participatory life world. This constitutes a worldview based on scientific fact that provides new opportunities for understanding ourselves in relation to the Universe and all it contains offering new possibilities to overcome conflict and

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fragmentation, because being part of an enfolded Universe allows humans to identify as absolutes in the Universe. Humans as connected to the larger whole emerge as co-creators of the Universe capable of being actors that shape, control or dominate the process of cosmic transformation. Self, family, nation and ideology become membranes, which connect us to a larger whole. As such, humans have an ethical responsibility to realize our own nature. Far from being strangers in the Universe, Bohm's work suggests that we are actually part of the laws that govern it; and we help make the law that determines our own lives. From Bohm's work we can deduce that it is possible for humans to 'feel at home in the Universe' (Zajonc 2004:194).

3.2   Features of our Intelligence about Connections

The ecologists, ethicists and physicists whose work I have discussed in this chapter have developed a sensitivity to the structuring and functioning of life and understand our Earth as a holonic organism, a series of interconnecting systems that extends far beyond the planet and into our Universe. In reaching out to a global community, these authors have relied upon a growing universal awareness of the ecological crisis and the necessity for a cooperative worldwide approach. They have presented new ways of restoring meaning and value to the human community as members of the Earth community to reinstate an intimacy with the natural world. Being intrinsic to the Universe provides a new narrative to challenge specific cultures and religions to be more inclusive. If accepted, these narratives would assist undermine the modern assumption that the natural world is a resource to be mined to feed the myth of progress, or is a commodity for consumption.

There are features within the narratives that provide the intelligence about connections that provide further capacity for new discourses to formulate Earth-caring ways of belonging. The Universe narratives in this chapter can be thought of as tools with which to engage a global culture with the current

ecological crisis. These narratives that connect humans to the Universe are designed to provide a context of diversity through which to engage Earth-caring narratives from many cultures across the world. A global culture is needed to bring the these narratives of connections into being, not by establishing a meta-uniformity of the Universe narrative but to contribute to a context of diversity in which the Universe Story becomes a companion narrative to others. This companionship narrative is described by Dalton (1999:135) as 'an enrichment, a conversation partner for each culture with an Earth-caring story, so that their effectiveness can be expanded and intensified'. The principles of connections, our logos of space and of the Universe are set out below.

We are members of a Universe Community

The ultimate source of all we know is the Universe. What, if anything existed before the Universe is unfathomable, what exists outside of it is beyond our current human comprehension. This is the whole community of which we humans are a part. Our existence and fulfilment as human beings is derived from Earth, which is constituted within the Universe, a single integral community. The Universe is the primary context of all that occurs on Earth. The Universe is our whole; we share an existence with other entities in the Universe.

Everything in the Universe is related

The Universe is a system of life. At a sub atomic level, there is scientific evidence that we are connected as members of an interdependent integral system. There are high degrees of complementarity between all particles on Earth and in the Universe. This complementarity forms coherent, interdependent relationships between humans, members of the Earth community and the Universe.

Being Human in the Universe requires us to understand our own nature.

Berry (1990:13) says our human relationships with Earth require something more that pragmatic use, academic understanding or aesthetic appreciation. Humans as physical, social, spiritual, cultural and emotional beings are manifest from the Universe. Our nature is to play an important role in ensuring the proper functioning of the natural world of which we are a part. To be indigenous to the Universe requires us to acknowledge the natural and Universe laws in which our lives are lived. While all social practices of humans change our environments, we could use being indigenous to the Universe to ensure our social practices are in accord with the natural world (rather than changing the natural world to suit us) and place a greater emphasis on respecting other aspects of the environment.

3.3   Summary of the ecological, environmental, Earth science and quantum physics literature used in this thesis.

By inquiring into the human relationship to the Universe using empirical observation, analysis and interpretation, each of the authors reviewed in this chapter holds that the Universe is capable of being a meta-expression of Earth as a holonic organism capable of life. The Universe is metaphysical, cultural and spiritual, and as understood by our human capacities a Universe law or Great Jurisprudence convenes the Universe. This jurisprudence framework affects our behaviour and our relationships with and within the Earth systems and those of the Universe.

Growing scientific evidence also indicates our planet is a one-time endowment, profoundly interrelated with the constant energy source provided by the Sun and animated with a life force emanating from the Universe. Quantum theory provides us with a new understanding of the Earth as a component of a holonic Universe community. The intelligence about our place within and our responsibilities to others from this Universe is contained in ecological and scientific literature that places humans in particular relationships to other entities and systems in the Universe. What is gleaned from this literature is that now more than at any other time in

history, humans need to understand and respond effectively to our own human role within this new information.

The fact of humans being members of the Universe community is new information that demonstrates that humans are capable of enhancing our human relationship with Earth and the Universe. Through these knowledges, we have discovered new and exciting ways of activating and sustaining colonic relationships on Earth and with the rest of the cosmos. That the Universe is alive or capable of life and that humans are profoundly connected with all things in the Universe, are part of the position promoted by Vernadsky who says in section 3.1.4 that no individual being, whether person or planet, is ever truly "self-contained" because each is intimately joined physically and inwardly to every other aspect of the cosmos.

In the literature addressed in this chapter there is scientific evidence of characteristics and principles of connection and coherence. The inclusion of these characteristics and principles in our day-to-day lives would be realisable if humans recognise both our human place in the Universe community and the right to habitat possessed by other members of the Earth community. Ecologists state that for humans to be Universe-referent (or indigenous to the Universe) we must come to understand the Earth as that one-time endowment. The urgency to know the Earth's possibilities or limitations was described by Berry (1991) when he recommended that humans must presuppose that the Earth is subject to irreversible damage in the major patterns of its functioning, and that humans have a capacity to distort its possible development. To not know these possibilities and limitations is to assist in the destruction of the very context of our being.

Considering the story of the Universe as a singly multiform event can circumvent this tendency for destruction. The literature reviewed in this chapter demonstrates the functions of this planet and the emergence of

humans has not occurred in isolation, rather humans are members of an integral life community made possible by the unfolding of the Universe.

Chapter Summary

This chapter has sought to establish the Universe as the largest context in which human beings live as seen in the literature from ecology, Earth science and quantum theory. This was done to ascertain how these specialists discuss the opportunity to position humans in relationship with the Universe. Theorists in this chapter state that to halt the destruction of our context for life, humans would have to hold Earth, and the life systems of Earth, as the primary concern of every human government, institution, profession, and program. Only in this way would humans seek to be in the world in a mutually enhancing manner, developing principles, ethics, values and morality derived from the Universe and placing these at the core of all our affairs.

From this information we derive that no individual being, whether person or planet, is ever truly "self-contained" because each is intimately joined to every other aspect of the cosmos. In this way, we are all to some degree Universe-referent, able to connect our physical selves to the physical and non-physical aspects of the Universe. Some of the features of this literature provide information that can be used in the formulation of a discourse of indigeneity and ecological relationships that are universe-referent.

The next chapter attempts to synthesise ecological and Indigenous knowledges and explore what this synthesis might mean for humankind. This synthesis is facilitated through the method proposed by Derrida, that is, to liberate language and use liberated language in the construction of a discourse. I identify what underpins the development of a discourse of being indigenous to the Universe and the ecological relationships that, when properly used, might provide a vehicle for overcoming the philosophical limitations to promoting being indigenous to the Universe.

Chapter Four

Belonging and Becoming: The study of being indigenous to the Universe

4.1   Introduction: Search for a Discourse

This chapter is concerned with the synthesis of Indigenous philosophies and ecological knowledges. This synthesis will contribute to approaches that allow new knowledges, new discourses, new meaning and new language to emerge. These alternative discourses will construct our relationships with Earth. Chapter 1 predicted this process would be a complex matter and that finding or developing methods of synthesis would challenge current thinking.

Being Universe-referent or indigenous to the Universe requires humans to look beyond the conventional narratives of belonging. There is a need to uncover the open, hybrid relationships that connect humans to different spaces, species, times and places. These relationships enhance the mutual presence that links humans and the Earth community. Becoming Universe-referent requires human reinvention as members of a community of life systems, to become reverential of the biology that nurtures us, and consciously engage with ecosystems in sustainable, life-enhancing ways.

In Chapter 2 Indigenous philosophies from three continents that bound together humans with the animal and plant species, which co-exist in the ecosystems in which they live were identified. Ceremonial observances and lived experiences recognise animals, plants and humans as co-habitors of ecosystems by virtue of common descent, mutual concern and shared destiny. Indigenous peoples' views are in essence non-anthropocentric; our

projections of ourselves into our cosmos include a moral obligation for the conservation and preservation of the non-human world.

Pathways were identified in chapter 3 whereby the philosophies of Deep ecologists and ecology have sought to reconnect humans with Earth-centred knowledges in continuums that link social and natural worlds in ways that complement the Indigenous philosophies discussed in Chapter two. However, such complementarity is missing from the literature from ecological authors who write about 'the interdependent whole' rather than focusing on ecological disciplines such as social ecology. Human Ecology itself differentiates between categories of 'nature' and 'society' yet does not necessarily ground the experience of society in the experience of nature.

An examination of these literatures in Chapters 2 and 3 concluded that a discourse synthesising Indigenous philosophies and ecological thinking would aid in promoting a disengagement from biocide. Such discourses could be used to advocate the development of relationships among humans and between humans and the ecosystem within which they are engaged. Such a discourse might locate humanity in the Universe, within natural evolution and inside historical and developmental relationships to other species.

This discourse would do as Heller (1999: 131–133) advised: elaborate ecological societies and establish them based on humane values that bring the human community into an appreciation of our roles and responsibilities in the Universe. The development of this discourse requires a synthesis of Indigenous and ecological knowledge systems into a coherent and recognisable whole. This is the task of this chapter.

4.2 Approaching the Task of Synthesis

As previously stated, I cannot position myself within the context of Indigenous knowledge as separate from other knowledges. To do so would replicate and superimpose the roles and forms of power that make silos out of knowledges that need to come together in a discourse of healthy Earth-human relationships. This thesis aims to approach all knowledges indigenouslessly, as human knowledges distinguishes the human species from all others on the planet, as the human presence on Earth distinguishes the ecology of our planet from others in the known Universe. Stating we are all indigenous to this Universe necessitates developing an indigenous approach to all knowledges to overcome the paradigms that have been developed to support monocultures by developing instead a context of diversity for thinking and action.

To come to the task of developing the present discourse indigenously, this thesis steps outside of the bounds of national and political constructions of a global indigenousness. Chapter 1 concluded that attaining a global indigenousness necessitates a process of decolonisation to become 'uncolonised'. 'Uncolonised' is defined as a condition that facilitates people's reconnection with the Universe. Whilst there are a myriad of ways in which this can be achieved, in this thesis being Universe-referent is argued to be necessary for disengagement from and the transformation of colonisation to occur, liberating the essence of our Earth-centred modes of reality and value. Thus, the task and method of synthesis are approached here to establish whether it is possible to develop positions of Universe-referent indigenousness to promote sustainable human-Earth relationships.

My next task in this chapter is to liberate this discourse from the possible strictures imposed upon it by the 'reductionist', 'singular', 'progressive', 'divisive' themes embedded within the language of colonisation and in the homogeneity of monocultures. Part of the process of liberation is to use

language that makes permissible a synthesis of knowledge that has been marginalised by colonialism. Also required is the liberation of ethics that are inclusive of the myriad of life forms that exist in the Universe. The aim is to develop a context of diversity capable of promoting the equality necessary for communion between humans and the Universe (Arabena 2006). Diversity then is a key premise of being Universe-referent.

To explain concepts so they might be shared or made 'common' by Indigenous, ecological, and ethical epistemologies, terms previously used in colonial concepts to conceive modes of reality and value that are Universe-referent need to be liberated. Additionally, there is a need to release the Universe from our human centred notions of cultural, imperialist and patriarchal assumptions of homogeneity. This liberation is part of a process founded on the notion that the Universe cannot be possessed nor left, it cannot be described as a vast expanse of sameness; nor readily dominated.

Berry (1989) referred to the Universe as life-giving, the primary context of humanity, the primary consideration of our existence. Berry also stated that the evolution of the Universe couldn't be interfered with by human action. Any process of liberation then must seek to describe these elements of our human relationship to the Universe.

4.2.1 Liberation: Developing a context of diversity and synthesis

Whilst there are multiple ethical epistemologies that can inform humans how to live in the Universe, the position taken by this thesis is that the Universe has its own ethics, and its own morality. Others concur with this view. The Universe's ethical traditions have been developed over 15 billion years (Swimme and Berry 1992:1) and are regarded differently by western imperialistic science from Indigenous and some ecological knowledge. The

ethical traditions of the Universe speak to life, and will therefore challenge concepts, categories and processes in western imperialism that manifest as threats to life. The ethical traditions of the Universe therefore provide a platform for Earth-human relationships that are life giving and life maintaining.

All manifestations of the Universe are imbued with Universe-referent ethics and natural laws that could be used in a discourse to override the 'common sense' ethics and western governance categories inherent in the language of colonialism and modernity. Colonisation manifests ethics and laws that compel humans to automatically disregard different truths as lesser truths, even the ethics of the Universe itself. Jacobs (2006: 25) says this is achieved by language that constructs Eurocentric privilege and pervades European modernity so that 'it is the absolute truth and all others are false'. To displace this privilege, it is imperative to use language that is not reactive or conciliatory to the 'colonial project', but is situated outside of it.

This task requires the liberation of colonial language so it is no longer capable of robbing us of our primal awareness of our true relationship to nature. There is no single race of people that can lay claim to indigenous wisdom. 'It lives deep in the heart of every living creature...anyone who remains deeply aware of the rhythms of the natural world can remember it' (Jacobs 2006: 18). Alternative discourses have in the past utilised liberated language to embody the nature of our relationship with the Universe. An example of this embodiment is described by Vine Deloria when he said he believed that the old [native American Indian] stories must be taken literally if at all possible, as 'deep secrets and a deeper awareness of the complexities of our Universe was experienced by our ancestors, and something of their beliefs and experiences can be ours once again' (Deloria 2003:xvi). The languages and beliefs of our collective ancestors were not embedded in colonial thinking and were not used to construct privilege. Our

ancestors knew how to be metaphysically embodied in the Universe and had a language that could encompass and describe this relationship.

4.2.2 How do we liberate the Language?

The cues for liberating language can be taken from Derrida, who said that it is necessary to dismantle or take on the language of 'Western metaphysics' but in the instance where there is no alternative language available with which to dismantle it –the language must be turned on itself. In his work *Writing and Difference (1978)* he speaks of conserving 'all the old concepts within the domain of empirical discovery while here and there denouncing their limits, treating them as tools that can and should still be used' (Derrida 1978). This method is used in this chapter to liberate language from monocultured, colonialist, homogenised, uniform strictures is both an indispensable and inadequate tool to help us think about various life practices that constitute the necessary political and future actions for Universe-referent living.

With regard to Indigenous epistemologies, it seems that when Indigenous peoples are not writing within, or about, our own expressions of Indigeneity, then the writings of Indigenous peoples across the world are limited by the experience of colonisation.

It is increasingly difficult for Indigenous peoples and ecologists to continue to articulate the need for a distinctive reality and unique value in the context of land, and outside the context of a European modernity. 'Eurocentricity' in this sense is more problematic than we first thought; if Europe is a universal paradigm for modernity, we are all, European and non-European, to a degree inescapably Eurocentric (Chaudhuri 2004). If this is the case, then the issue for non-Indigenous people is they are equally limited by their own colonial tradition; underpinned by the values of possession and conquest.

In Australia for example, the nomadic cultures of some Aboriginal tribes were so foreign to the British colonisers that they did not know how to recognise them, hence the term *terra nullius*, empty land, to justify their occupation[18]. By doing so, colonisers in the colonial tradition of conquest and acquisition, says Sisson (2005), obliterated the specific modes of emplacement of Indigenous cultures on the land. Just as Indigenous lifeways were displaced, there is a growing literature in Anarchism, which shows that notions of civil society are also being displaced by neo-liberalist consumerism[19].

In the culture of colonisation, corporations, advertisers, the media and politicians operate in such a way to ensure that members of liberal democratic societies are always thinking about what they lack, rather than 'using the opportunities that wealth presents for living rich lives and building a better society' (Hamilton and Denniss 2005:iiv). In this way, the very values that underpin possession and acquisition and are dominant in the 'culture of conquest' are now being used against those who have been the beneficiaries of the colonial process, subjugated as consumers by the colonial agencies of their own making.

Language from other religious and philosophical traditions is a source of words and terms that are imbued with concepts of coherence inseparable from the epistemology in which they are embedded. These languages highlight the need for a Universe-referent morality within coherent discourses of Universe-referent reality.

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[18] *Terra nullius* is a Latin term derived from Roman law meaning "land belonging to no one" and is used in international law to describe territory which has never been subject to the sovereignty of any state, or over which any prior sovereign has expressly or implicitly relinquished sovereignty.

[19] See for example http://affinityproject.org/home.html which is funded to study non-hegemonic forms of social organisation and social change through the University of Victoria, Canada.

4.2.3 Liberating the Universe: Coherence and Morality

On reflecting on Christianity's environmental credentials, Robert Leal recognised the ambiguities and tensions that have long existed in Christian attitudes toward nature. He reviewed certain aspects of the heritage of Christianity, particularly emphasising the biblical record. The text, he says, 'is grounded in the created world... the bible begins and ends with the description of trees... water takes on considerable theological importance both in the Hebrew Bible and the New Testament, while other traditional elements of air (usually wind), Earth and fire play significant roles in the biblical story' (Leal 2006:5-6).

He emphasises that the anthropocentric ways of thinking are outmoded as the inspiration for this manner of thinking. Instead he has opted for a view of 'Creation as a web of life'; similar to Capra (1996) to contrast anthropocentrism, characterised by mutuality, or mutual interdependence in which God is presented as sustaining creation through threads that anchor the web and maintains the integrity of its structure (Leal 2006:24). In this way, humans have to develop ways of relating to living beings and recognise coherence in community of life systems across the world. This approach to ecology through religion seems to represent what Mary Evelyn Tucker (2003) says of religions entering their ecological phase.

Similarly, Eastern spiritualities and philosophies understand coherence and the need for the human community to reflect the coherence of the Universe. The Dalai Lama, who championed holistic human societies recognising the fundamentally interconnected nature of all living beings and their environment, has discussed this:

> Because of the profoundly interconnected reality of today's world, we need to relate to the challenges we face as a single human family rather than as specific nationalities, ethnicities, or religions... a

necessary principle is the spirit of oneness of the entire human species. Some might object that this is unrealistic. But what other option do we have? (Dalai Lama 2005:199)

What emerges from liberating the language is that humans live in the context of a coherent Universe articulated by Putthoff (2000 in Laszlo 2003:100) in which:

> All of us are immersed, both as living and physical beings, in an overall interpenetrating and interdependent field in ecological balance with the cosmos as a whole, and that even the boundary lines between the physical and the 'metaphysical' dissolve into a unitary point of view of the Universe as a fluid, changing, energetic/informational cosmological unity.

Whilst Monocultures have structured language in particular ways to meet particular purposes, a discourse emphasising the coherence, ethics, laws and moralities of the Universe and based on a synthesis of Indigenous peoples, ecologists, spiritualists and scientific traditions requires a liberated space from which to articulate words to a point that they can describe what I need them to do in this thesis.

Understanding ourselves in the context of a coherent Universe overrides our traditional human perspectives (states, nations, territories, and globe) and provides a view of the world that could hallmark our reality and value in years to come. The task of a Universe-referent discourse then seeks to be universally available to all human and other-than human life forms in a cosmological unity. This cosmological unity is the space from which a coherent, universally accessible discourse might emerge. This discourse needs to be conceived of in such a way to promote accessibility to all entities in the Universe, universally.

4.2.4 Universality of being Universe-referent

Beiner (1995:9) says the concept of universality is often used to 'suppress various pluralistic identities and silence, stigmatise and marginalise groups and identities that are not within the boundaries of a white, male, Eurocentric hegemon', thus 'universalism is often used as a tool of monocultures as a cover for imperialistic particularism.'

Rather than critiquing Western rationalism and Eurocentric universalism in this thesis, my aim is to develop a discourse in which the connections of Indigenous philosophies from many cultural traditions, ecological knowledges and scientific knowledges are connected with an ethic that is inherently Universe-referent. This connectedness provides the discourse with a liberated 'universalism'. Taking Derrida's approach to use words that have been liberated from their meaning, the term 'universal' is similarly employed in this thesis. Universality as currently understood in many academic fields has driven the 'emancipatory momentum of modern political life; ever since modern political theory asserted the equal *moral* worth of all persons, social movements of the oppressed took this to mean the full inclusion of all persons under equal protection of the law' (Young 1989:250).

This has not been the experience of Aboriginal and Torres Strait Islander peoples in Australia. Universality in monocultures does not recognise the needs of all people *including* their particularity and difference, no matter the extent of these social or group differences.

As the literature reviewed in the previous chapters reveals, the human presence is capable of non-hierarchical relationships with (and within) nature. Returning to these harmonic values overcomes notions of citizenship and universal rights, which hold concentric to them western notions of the

individual and individual rights. This is not to project a romanticised view of Indigenousness as the most pure, natural way of being in the world. Many Indigenous writers acknowledge that there have always been those individuals who are not carried by the same aspiration to bind people together. In Indigenous societies too, those whose practices are not conducive to holism have shadowed the Earth caring, harmonious aspirations of the Indigenous citizenry.

The kind of universality derived from Indigenous people in almost all cultures emphasises identities based on spirituality, tradition and sharing which are not easily incorporated or understood by people vested in Western rationalities. In recent times, these types of identities have been strengthened and nourished through re-establishing and strengthening symbolic and practical connections between people, land and sea, and connections between ancient pasts and the present. What is hoped to be achieved through the reconciliation between indigenous and ecological knowledges in this thesis brings with it an opportunity for a transformed view of universality – one that Sissons (2005) identified as non-individualistic beneficial membership in tribal and collective relationships with one another, the place and the community of life systems.

In using the term Universal in this way, I hope to liberate the term from its Western roots to be a tradition more closely associated with Indigenous, spiritualist and ecological values. This concept of universality in this sense is written about widely. For instance, Dr. Taiaiake Alfred (2001:28) says that prior to colonisation, 'Indigenous people lived in sovereignty free regimes of conscience and justice that was based on the harmonious coexistence of humans and nature for hundreds of generations'.

What are required, through the use of this type of universalism, are the negation of colonial cultures and the re-formulation of freedom: the freedom to be uncolonised, the freedom to be Universe-referent. Liberation, according to Nandy (1983:63) 'starts with the colonised and ends with the colonisers'. Indigenous peoples therefore are the potential liberators of their oppressors from their own oppression. The sentiments expressed in the Universe are to be applied universally, therefore cannot be expressed solely for the benefit of Indigenous peoples, nor for humanity, but for all beings indigenous to the Universe.

All lineal and hierarchical forms of information are made redundant in this concept of 'universal'. By liberating the term 'universal' it can now be taken to mean and contribute to diversity. Universal is a term in which 'equality of diversity' is valued. For example, in Universe-referent initiatives Indigenous peoples will not be included or excluded, based on their abilities to interact with the biotic community and the environment, nor would there be a perpetuation of an eco-Indigenism that can be undermined by western stereotypes of eco-authenticity. Indigenous peoples would not be able to include or exclude ecologists from active engagement with an Earth-centred mode of reality and value. In a mode of Universe-referent citizenship all knowledges would have to be approached indigenously and from within non-hierarchical relationships between all peoples, and between peoples and the environment. The liberated terms 'indigenousness', 'coherence', 'Universe' and 'universal' become the newly established basis for developing a shared knowledge. The next task in this process of liberation is sharing knowledge newly liberated from colonialism.

4.2.5 Re-establishing usufruct to share knowledge between humans and place

In a colonial paradigm, 'shared knowledge' was and continues to be problematic because as explained by Muecke (2006:71-79) 'the extension of shared knowledge was used to build a society based on the colony left

behind'. Colonisers (and subsequently the language of colonisers) demonstrated incapacity to adapt in a profound, unspoken sense to a new place. Shared knowledge seems to have two aspects: one is the relationship between humans; the other is the relationship of those humans to place. What is unacknowledged in colonial constructs of 'place' is the 'shared knowledge' of another civilisation already occupying the pre-colonised space.

In order to resurrect the 'shared knowledge of place' particularly in the context of the Universe, I am reclaiming the term usufruct in this thesis, the principles of which, in the Australian context at least, have been corrupted by a colonial sentiment founded on 'possession'. The role of nurturance and non-possession inherent in usufructuary relationships is highly valued in Indigenous philosophies and ecological knowledges. Usufructuary relationships between humans and 'place', derived from Indigenous and ecological knowledges are the necessary ethical relationships fundamental for a discourse of Universe-referent living and value.

4.3   Ethics for Universe-referent living, meaning and value

The term usufruct, as conceived in Western rationalism and in Roman and Scots law is derived from the Latin words *usus* and *fructus* referring to the rights of use and fruit, respectively. Usufruct originates from civil law where it is a real right of limited duration over the property of another. The holder of a usufruct, known as the usufructuary, has the right to use and enjoy the property, as well as the right to receive profits from the fruits of the property. In Roman law, usufruct was a type of servitude, a right in another's property. In this case, the usufructuary never had possession of this property but he could sell or let his 'enjoyment' of the usufruct. Despite the usufructuary's lack of possession a modified form of the possessory interdicts was available to him (Chartrand 2008:2).

Bookchin (2005:99) speaks of 'usufruct' as defined by preliterate organic societies as the freedom of individuals in a community to appropriate resources merely by virtue of the fact that they are *using* them where such resources belong to the user as long as they are being used. 'Function', he says, 'replaces our hallowed concept of possession – not merely as a loan or even "mutual aid", but as an unconscious emphasis on use itself, on need that is free of the psychological entanglements with proprietorship, work and even reciprocity.'

Neither of these meanings (non-possessive enjoyment of property, function through use) is satisfactory in relation to a discourse of being indigenous to the Universe. To introduce usufruct as it is currently understood in Western civil law is a form of benevolence which, whilst allowing the usufructuary the right to use and enjoy the property; the terms of use and enjoyment are determined by a western legal system which is legitimised through a process that has displaced all other belief and knowledge systems and which dominates nature. In receiving the right to 'receive profits from the fruits of the property', we must question the integrity of the word 'profit'. Profit as situated within societies based on economies underpinned by western reductionism often occurs to the detriment of Earth systems.

The second description of usufruct that focuses on the appropriation of resources with an emphasis on 'use' rather than 'possession' is closer still to the kind of relationship humans need to re-establish with Earth. Bookchin states the functional use of the term 'usufruct' was most clearly evident in pre-literate societies. This is not the case in current times; not only are many societies literate, but the term 'function' is determined by those possessed by industrial, commercial and financial corporations, either directly or indirectly. Usufruct then functions in a monoculture with support from governments who, Berry (1999:60) says, are 'subservient to the various corporations enterprises', rendering natural resources vulnerable

to the needs of people heavily vested in the materialist addictions of monocultured society'. Reducing the planet to a resource base for consumer use in an industrial society commodifies all need and all function. In this way, the possessors of the world (the corporations), have usufructuary relationships with people residing on parcels of land in that these parcels of land have been set aside or will be set aside in their natural state for exploitation at a later time.

Rural and remote area regions in Australia have been 'set aside' and only survive by consent of the controlling corporations. As in Australia, the Crown recognises usufructuary relationships with Aboriginal Traditional Land Owners (TLO's) over significant parcels of land, until such time as the natural resources in or on that land are determined by needs that are driven from within the realms of the international money market, and not derived within the context of place as understood by those traditional owners.

The corporations then negotiate the terms and conditions of the extraction of these natural resources with the Traditional Land Owners (TLO's) and/or their representative agencies. For example, some Traditional Owners in northern Western Australia claimed they had considered taking out restraining orders on opponents of the Woodside Energy Gas Pipeline Project, during the Western Australia and the Broome Aboriginal Land Council negotiations, in April 2009[20]. An additional example is the Queensland State Government in 2009 announcing changes to the current wild rivers legislation to incorporate Archer, Lockhart and Stewart rivers. In so doing, the State Government is said to be denying the Traditional Land Owners of Cape York the right to develop and manage any protective regimes that affected their land and livelihood. Traditional Owners are now fighting the plan to 'lock up' Aboriginal land along the 'wild rivers' of Cape

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[20]. See example of article:
www.abc.gov.au/news/stories/2009/04/29/2555753.htm?site=news accessed on 9th September 2009.

York, arguing that it denies Indigenous people the means of achieving economic independence and instead panders to environmental and government interests [21].

Usufructuary relationships, whilst premised on Indigenous principles of function (and within an Aboriginal or Torres Strait Islander philosophical framework such as caring for country, return to country, Indigenous economies etc) are easily exploited by the concepts of 'need' and 'progress' both now and in the future. Usufruct in this regard operates at two levels in Australia (a) for the use by Traditional Land Owners, and (b) for use by corporations. The Meriam (Mer) phrase *Giz Ged* is used in this thesis to explain how the term usufruct can be infused in a discourse to inhibit biocide, share knowledges and establish an ecological balance of human relationships with place. Nonie Sharp (1993:49), an anthropologist who worked extensively in Torres Strait explains *Giz Ged* as thus:

> Giz means the root of a tree; it also means origin or spring. Ged, means home or place or homeland, or womb. Ged is the undetachable milieu of Meriam identity, for each individual must have a homeland. For an unborn Meriam; Ged is the mother's womb; at birth, the individual moves from this ged to that ged, the land belonging to the father. Giz Ged is the centre of the world.

Meriam are held in the womb [holding place] of their mother, and born in the 'womb' [holding place] of their father, his land. Land then has a capacity to produce life and is a source of nurturance for people who belong to that *Ged*. Meriam conceive land as being life producing in the same way as their bodies. Although land is appropriated by Meriam according to the law of Malo, the appropriation does not constitute a relationship of dominance or a property relation; rather it is born out of sacredness for the soil:

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[21] http://www.theaustralian.news.com.au/story/0,25197,25301134-2702,00.html accessed 18th September 2009.

> The land is so valuable, that whatever dropped; whether it's a coconut leaf or whatever, if it's a rotten tree, let it rot on the ground. It simply means that we respect the land, we respect the soil... if we make a garden, we don't make one big garden, we make a small patch because the soil is terribly important and we are governed by this...We take what we need. We don't exploit; white men do that. We don't exploit it [very hushed tone]. We are very careful in our treatment of the land and what is in the land... This law was made to govern my society (Kebi Bala: Sharp 1984)

Productivity, viewed from the perspective of survival, differs sharply from the view of the 'productivity of labour' as defined for processes of capital accumulation. As stated by Kebi Bala, a Meriam Elder and key informant for Nonie Sharp, nature is a source of wealth and sustenance, vulnerable to the 'productivity' of white men who would exploit land. In this way, Meriam reciprocate nurturing with land; recognising that land nurtures they, who nurture land. Merriam's respective sustenance depends on nurturance, not possession. Even as Malo's law dictates the boundaries of each family's *Ged*, it is devoid of the 'possession' inherent in western constructs of owning land Kebi Bala speaks rather of restraint:

> Malo keeps his hands to himself; he does not touch what is not his. He does not permit his feet to carry himself to another mans property. His hands are not grasping. He holds them back. He does not wander from his path. He walks on tiptoe silent and careful leaving no signs to tell that this is the way he took. This is very true in my father's case. He had a garden at old Mek and there he walked on tiptoe. Where my father put his foot I had to put mine when I was a little boy. Beautiful, it is simply beautiful. There is nothing like it as far as life is concerned. I was brought up in it. I respect it. My heart goes for it; my whole soul goes with it. My whole life, there it is, Malo: Keep your hands to yourself, teter mauki mauki; I cannot trespass on another people's land (Kebi Bala cited in Sharp 1984:42).

The relationship my ancestors had with their island and seas is usufructuary, immersed in the principles of nurturance and the production of life, not one of possession and profit. Malo's law does not posit the natural world as

existing for human possession and exploitation; in fact Malo's law recognises *the rights of both the human and the natural world as having legal status*; this is a concept so radical that it is not able to be considered in Western society's current jurisprudence frameworks (Burden 2009)[22].

Social life organised on the principles of sustainability and the reproduction of life in nature as in our bodies is inherently usufructuary in that there is a mutually enhancing human-Earth relationship. In this thesis, establishing a usufructuary relationship between humans and place acknowledges that land, (water and air) is life-producing. Earth in Indigenous philosophy is, respectively a 'mother', 'life giving', and 'necessary for our survival'. Men and women have complementarity in their roles in the mutual enhancement and nurturance of humans and other beings in the context of 'life-giving' places. In this context Berry (1999:62) says every other being in the Earth community supports each individual being.

Meriam people are in essence a self-educating community, in the context of the Universe. People grow up sensitised to the communications of the Universe as manifest in the seasons, the winds, the sun, the moon and the stars, the clouds and the rain, by the contours of the Earth, the currents in the ocean and all its living things. Being aware of the way the Universe communicates with us, and founding societies premised on usufructuary relationships and a language that embraces nurturance rather than possession are all necessary for a universal discourse of Universe-referent citizenship.

Thus far in this chapter I have approached the task of synthesising Indigenous and ecological knowledges, languages and spiritual and scientific traditions. I have used a method advocated by Derrida to liberate any synthesis from restrictions inherent in monocultures. I then identified

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[22] In 2009, Ecuador became the first country in the world to give the environment legal rights in its Constitution with a Chapter on the Rights of Nature that begins by invoking the Indigenous concept of sumak kawsay (good living) and the Andean Earth Goddess: 'Nature, or where life is reproduced and exists, has the right to exist, persist, maintain and regenerate its vital cycles, structure, functions and its processes in evolution'.

usufruct as established in Malo's law as a method of sharing knowledge that could underpin the development of this newly synthesised discourse that, when properly 'healed', might provide a vehicle for overcoming the philosophical limitations and human inevitability inherent in the development of such a discourse.

Approaching all knowledges indigenously, that is as a member of the Universe community, and creating a context of diversity by liberating terms and words from the strictures inherent in monocultures provides an unbound system in which to synthesise Indigenous philosophies and ecological knowledges. This synthesis is presented here as the intelligence of 'logos in locus', a discourse that structures our values and ethics in achieving a viable ecology, overriding any tendency toward man-nature dualisms from our minds, and eradicating them from our emotions and precipitating fundamental changes in our attitudes and actions.

A synthesis of ecological knowledges and Indigenous philosophies necessarily rejects the assumption of human self-importance and an anthropocentric view that employs and encourages the legitimacy of technological domination of the non-human world. This non-anthropocentric challenge requires no less than the development of an ecological consciousness in which humans belong to and interact with other living and non-living entities in a sphere of Universe-referent ethics, metaphysics, epistemology and social and philosophical thinking.

4.4   Possible Discourses of Human-Universe relationships

Fox (1995:249) conceived of a process of identification to assist humans grapple with the most expansive sense of self possible. He devised personal, ontological and cosmological kinds of ways in which we can know ourselves in new relationships with the Earth. Those people most likely to adopt new discourses in which humans are Universe-referent or part of a

Universe community, he argues, will be able to refer to positive or altruistic personal experiences with other entities. They will be able to perceive themselves as interdependently related to other human and other life forms in the bio-spiritual spheres where they live, that is, in the biological and spiritual realms that demarcate the boundaries of the country people are born into. How humans identify and the quality of relationships with others will determine how likely it is that humans can perceive themselves as manifestations of the Universe. People's experience of being Universe-referent is to identify as non-dual with others who similarly exist at this time in this space. Additionally, to be Universe-referent is to recognise that we and other entities are aspects of a single unfolding reality that is unified in this Universe's processes.

Any intelligence that informs a Universe-referent discourse is unavoidably an empathetic incorporation of our personal means of identification into larger ontological identifications, nesting the personal experience in the context of the scientific, mythological, religious, speculative, philosophical and cosmological. This nesting of our personal, ontological and cosmological experience in the largest context of life evokes an understanding of our place in the larger scheme of things and provides intelligence for an alternative discourse to monocultures. I now attempt to synthesise Indigenous peoples' and ecologists' stories of humans in the Universe. Whilst there is variance to each of the narratives and literatures reviewed in the establishment of this Universe-referent discourse, some key commonalities exist that could be built on in an alternative discourse to monoculture.

Each being has its own destiny to fulfil
For Meriam people, all entities in the Universe unfold in their own ways, in their own place and time. This requires what Indigenous peoples refer to as 'treading lightly upon the Earth'. It is also an attempt what Deep Ecologists have done, that is to 'respectfully but resolutely alter the views and

behaviours of those who persist in the delusion that self-realisation lies in the direction of dominating the Earth and the myriad of entities with which we coexist' (Fox 1995: 268). Cooperative symbioses of people and beings in the bio-spiritual dimensions of the environments in which they live are called for. To engage with the bio-spiritual realms of environments across the world circumvent the Earth being designated a physical commodity to be consumed and modified to suit human self-interest. The environments, or land and country are cosmologically animated with the same singular life force that enlivens all that is part of that bio-spiritual sphere.

The economy of nature

The literature referred to in chapters 2 and 3 demonstrates that Indigenous peoples and those selected ecologists, environmentalist, Earth scientists and quantum physicists understand this Earth to be a one- time endowment; it has capacities for renewal, but within limits. As the literature from the Indigenous peoples indicates, covenants were established between other species in recognition of, and to extend kin relationships so that respectful living and proper social etiquette were maintained by generations of people among all the inhabitants of the world. This required Indigenous peoples to generate in young people a desire to be students of the habits and life ways of other members of the bio-spiritual sphere, to know medicinal qualities of plants, to know where to hunt and fish and to practise restraint so that there was limited exploitation of environmental resources and the achievement of sustained yield over a long period of time.

One such covenant in Australia exists with regard to totemic animals. If you are born into country and into a clan group that has a totem animal, you are socialised into believing that over the course of your life, you cannot consume the flesh of that animal. For example, I as Meriam of the Peibre clan cannot eat the flesh of a stingray. Others cannot consume the flesh of Perentie (Monitor) lizards, nor kangaroo, nor wombat, nor turtle. Instead these animals in Aboriginal and Torres Strait Islander cultures have a role

other than to be hunted or consumed in our lives; they are ceremonial, representational, magical, symbolic, messengers from ancestral lands and they are the animals with whom we have a strong custodian role. Each clan from each part of country in a given bio-spiritual region has a totem, an inherent ethic and a socialisation mechanism built into an environmental ethos of a community to ensure that all supplies of protein in a region are sustainable.

Callicot (1989) was able to establish a corresponding representation between the core patterning of Indigenous people's totemic natural community economies and the biologist Aldo Leopold's economy of nature. Essentially social structures, both Leopold's land ethic and the personal social order among Indigenous peoples evolve from nature, from a single premise that the 'individual is a member of a community of interdependent parts.' Leopold then determined that there was an ethic that operated across enlarged boundaries of the human and animal community to include soils, waters, plants, and animals or collectively: the land' (Leopold 1949: 225-26). In these examples, the human-social interactions with nature and human economic intercourse with other species as stated in Leopold's land ethic speak to 'an economy that is not represented as the exploitation of impersonal, material natural resources, but as reciprocal relationships evidenced by gift giving, bartering and benefits exchanged' (Callicott 1989:214).

The Universe is moral and determines human moral agency
While the Earth is the locus of our lived experience, the Earth exists because of the circumstance of the Universe. The Universe is a moral learning environment in which the content of every human thought, belief and action operationalises or disengages from the moral order of the Universe, in a relational series of obligations and constraints that are both natural and universal. Indigenous peoples' literature states that humans who live by the moral covenants established by the Universe could expect to live a long and

healthy life, hence the 'seven generations principle'. Ecological literature also promotes the rights of unborn generations (Westra 2007) suggesting that a life lived in the absence of Universe-referent morals is detrimental not only to modern humans but also to the future generations of the whole biotic community.

People in Universe-referent discourses then necessarily belong to something greater than ones self. This is because as understood from a psychic-spirit dimension, and evident in quantum science, our lives and the lives of everything in the Universe are animated with the same life force. Extending this reality means through this discourse we could establish a 'cousin relationship' with every being in the Universe, especially with living beings on Planet Earth. North American Indigenous peoples hold this view. They greet others by stating 'all my relatives', which is a statement of fact and recognition of an emanating singular life force.

The Universe, then, is not a series of joined fragments, rather a creative expression of holism of which we humans are manifest; the morality of the Universe is a morality of holism of which humans are a part. This holism dictates that the Universe provides moral sentiments to which humans, manifest as its own reflection, respond and by which they live. The greatest measure of effectiveness and endurance occurs when human activity is in accord with the natural functioning of the bioregions in which we live. In this way, the intelligence of 'logos in locus' enables individual beings to fulfil their proper role in this larger pattern of meaning, meaning nesting human knowledge and morality in the knowledge and morality of the Universe, Planet Earth, life systems, consciousness and relatedness within the single story of which we are a part.

Non Anthropocentric living governs duty and obligation

This intelligence also requires us to think about our constructions of humanity as something other than as nations, as cultures, as ethnic groups or

civilisations or even as a global human community. Swimme and Berry (1992:260) state that humans are in essence a species among species requiring an 'inter-species economy, an interspecies well being, an inter-species education, an inter-species governance, an interspecies religious mode, and inter species ethical norms'. Liberating this intelligence from the strictures of monocultured expressions and views means refocusing human centred language to Earth-centred lexicons. This requires an 'extension of our anthropocentric literacy to include the various beings of the natural world, their freedoms, their rights and their share in the functioning of the Earth' (Swimme and Berry 1992: 258).

This orientation would also require that we become conscious of the limits of what it is our current legal theories and laws seek to regulate. If one accepts as Callinan (2003) suggests that the ultimate source of rights is the Universe and not human society, it follows that human jurisprudence is embedded within, and bounded by, the larger and more significant 'Great Jurisprudence', the law of nature that governs the evolution of the Universe. Any governance systems must therefore contribute to the health and integrity of not only the human community, but also the ecological community. The criteria for developing these systems are 'whole-maintaining' in order to develop and structure integrated communities.

Equality in Contexts of Diversity

Callinan (2003) also suggests that we re evaluate our desire to impose uniformity and celebrate a diversity of self-regulating systems. He refers to this as 'Earth Democracy' in which the creative evolution of Earth and the Universe moves toward ever-increasing diversity rather than uniformity, saying we 'must reject a management approach based on human superiority and seek to create an environment within which diverse approaches can flourish' (Callinan 2003:91). Berry, Swimme, Leopold, Callinan, Dalton and other authors have described communion as a reverence for the interconnectedness that exists in and the qualities of the Universe. The

development of intimate relationships founded on communion, nurturance, mutual benefit and reciprocity are vitally important for interacting with the whole Universe. The replication of these intimate relationships would be reflected in our social systems and governance structures enabling them to become contexts of diversity.

Living in a Universe mode of reality and value

The Universe's self-shaping process is contained within its own directions, its own fulfilments and in its own space and time. Human endeavour is manifest in this self-fulfilling process, which is related to every single entity and enterprise in the Universe. Living in a Universe mode of reality and value is social-evolutionary, and is the sociability enfolding all members of the biotic community. This is because all members of the Universe community have evolved in this Universe and together we share this space and time together on Earth. The morality of the Universe determines how humans need to live in a living supraorganism, the Universe, as a whole that has, through a great period of time, been alive or is a living system, or even as a living being (Leopold 1979, cited in Callicott 1989:88).

The Universe as a supraorganism invites life to homeostatise, to reify the whole and to subordinate its individual members. To follow this morality implies humans have to reify the ecosystems in which humans live, making subordinate our human individual requirements and practicing personal development by being responsive to the whole of our biotic community.

This logic is intuitive, responsive to and in the dynamic dimension of nature on which we all depend. Indigenous peoples and ecologists have stated that people are finding their way out of imperialism and overcoming processes internal to human civilisation, facilitating recognition that our renunciation of biotic citizenship was a mistaken self deception. Callicott (1989:96) explained:

> Ecological and evolutionary science ...has discovered our
> integration with the biotic community...the negative feedback
> received from modern civilisation's technological impact upon
> nature – pollution, biological impoverishment, and so forth –
> forcefully reminds us that mankind never really has, despite past
> assumptions to the contrary, existed apart from the environing biotic
> community.

As modern technological civilisation has insulated and alienated us from the rigours and challenges of the natural environment, the term civilisation, or more specifically 'citizenship', is therefore employed as a basis for dismantling monocultures in this thesis, according to the method proposed by Derrida.

4.4.1 A discourse about Universe-referent Citizenship

The term 'citizen' is derived from within the domain of 'Empire' which has marginalised the contribution of ecologists and Earth system scientists, introduced 'life destroying' ethics and subjugated Indigenous peoples and country. However, if it were used effectively it could overcome this limitation, and become the mechanism to reconnect human beings with the Universe. Citizenship might thus be a useful way of conveying a discourse of being Universe-referent, for two reasons. Citizenship is a concept that belongs to 'the old machinery' and of which it is part. My intention to liberate 'citizenship' from these constraints would be facilitated by 'citizenship' being part of the destruction of the Empire-enabling environments from which it arose. Secondly, if I do not situate 'Citizenship' completely within the practice of colonialism or nationalism in this thesis, I could use the term to reacquaint humanity with roles and responsibilities implicit in our sustained relationships with Earth.

The term citizenship then might be used to overcome the 'factors that have severed the sense of interconnectedness (to the Earth) and with it, any

responsibility for what we do' (Suzuki 2003:2). Citizenship could thus be a unifying mechanism of responsible belonging for humans and other than humans, alike.

Whilst there have been attempts at devising new forms of citizenship for the future none have yet captured the 'imagination of humanity' in a way that could overcome ecological crises evident in the world. For instance sustainable citizenship, a recent example of existential citizenship, incorporates a sense of obligation towards both past and present generations and frames citizenry as a commitment to understanding communities as complex webs of evolving relational spaces. However, its emergence is inhibited, as it appears that there is no genuine unadulterated space on Earth from which a purer form of citizenship can properly emerge.

Citizenship, though a mainstream concept, could be 'healed' and used as an alternative method of developing a consciousness about the production and protection of life in all its forms, and not merely remain a method of belonging and participating in a nation state. The use of the term citizenship in this way would overcome what Shiva says about the ecological crisis, which cannot be solved with a 'crisis mind'. The goal, Shiva 1989: 46) says, 'of any mode of ecological citizenship should be focused on ecological recovery, necessitating the healing of the diseased mainstream of patriarchal development'.

The proposed discourse of Universe-referent citizenship therefore is unable to distinguish 'colonised' from the 'coloniser', 'native' from the 'settler', 'urban from the 'remote' because in establishing a paradigm outside of the context of colonisation the language in the new paradigm disallows this labelling to be continuously reproduced. Conventional categories and dichotomies of colonisation are circumvented, not only between 'western

modernity' and the 'synthesis of ecological and indigenous knowledges' but also importantly *within* this synthesis.

Citizenship is mostly defined by membership in a common society and the rights and duties of that society's members. A Universe-referent mode of citizenship could assist the human community formulate different attitudes toward nature and articulate a broader, common conception of ethics embracing other-than-human species and ecosystems as part of the 'citizenry' to which the human community belongs.

Indigenous citizenship is not yet identified as a mode of living capable of transcending our autism in our interactions with the natural world (Berry 1988). Whilst there are many rationales for separating Indigenous citizenship from other modes of citizenship I believe that the separation persists to disallow 'the Indigenous' to imbue 'the modern', primarily because of the perception that Indigenous peoples are non-modern people. For the human community to live 'indigenously' it would have to defy the progressive 'intent of modernisation' to which many industrialised countries subscribe. According to O'Brien and Penna (1998: 14) modernization is widely viewed as enlightened living for people residing in industrialized countries.

At the beginning of the 21st century, enlightened living is a mode of living and value that transcends the natural law and communitarian traditions of Indigenous (non-modern) peoples. As many of the ecological problems are derived from the implementation of 'modernisation', non-modern ideals and values could be those that could assist the human citizenry re-engage with the significant environmental issues of our time.

Another reason for developing a discourse underpinned by citizenship is because theories of citizenship have reached an impasse. Various contemporary developments raise significant complications concerning individuals and societal structures, including the traditional boundaries of the nation state[23] (capitalism) and in the organisation of modern societies (the fragmentation of previously united multinational political communities such as Yugoslavia, the Soviet Union, and Czechoslovakia) (Beiner 1995:1). Also, an increasing number of refugees from humanitarian and environmental crises are emerging, creating a global crisis of 'stateless people'. And more diverse modes of citizenship within and across nation states are developing. For example the United Nations General Assembly (GA) adopted the Declaration on the Rights of Indigenous Peoples on September 13, 2007. The Declaration was negotiated over more than 20 years between nation-states and Indigenous peoples[24] and is likely to create different ways for people to be drawn together in coherent and stably organised political communities.

In a Universe-referent mode of citizenship, fusing Indigenous philosophies and ecological knowledges in the context of the Universe would result in a pure form of citizenry available to human beings, one in which the full range of relational characteristics and all the modes and expressions of citizenship can flourish. What is considered in this thesis is a citizenship discourse that connects 'the physical Universe to the living world, the living world to the world of society, and the world of society to the domains of mind and culture' (Laszlo 2004: 8). This new way of structuring citizenship is necessary, as we have not previously succeeded in changing discourses

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[24] The United Nations Declaration on the Rights of Indigenous Peoples contains a number of Articles relating to our collective right to live as distinct peoples. The Declaration also states that States shall provide effective mechanisms for the prevention of, and redress for actions that have the aim or effect of depriving Indigenous people of their integrity as distinct peoples, or of their cultural values or ethnic identities.
http://daccessdds.un.org/doc/UNDOC/LTD/G06/125/71/PDF/G0612571.pdf?OpenElement as at 1st October 2007.

about the nature of citizenship, the nature of the public good, the nature of democracy and the nature of what it is we ought to be doing.

Illustration of our incapacity to change discourses of citizenship is demonstrated by the notion of 'sustainable citizenship' referred to above. When alternative discourses of citizenship attempt to become mainstream in monocultures but do not support the citizenry who are the colonial beneficiaries of monocultures, they are erased, not permitted to emerge or subjugated. Alternative discourses lead people to question the validity of messages underpinning their communities. However, there is a growing dissatisfaction with the way in which human society is being propelled without a clear and meaningful direction by the force of its own actions (Thinley 2005). In commenting on this dissatisfaction, Raulston Saul (2005) stated that citizens everywhere are dissatisfied with what is thought to be mainstream: that citizens lack a convincing alternate thesis:

> ...I don't mean ideology—a convincing, alternate thesis, which will capture their dissatisfaction and turn it into a plan for action. That's what citizens are missing and that very often prevents them from speaking in other than negative ways. When public figures say, "The people complain but they don't understand," what they're referring to is the incapacity of the people to speak out because they lack suitable discourse to do so (Raulston Saul 2005).

It is the job of individuals, he went on to say, to find the discourse, the words, the language that citizens can use if they want it. In the post colonial era, alternative theses as advocated by Saul are acutely experienced as inequities by those who do not have, or who do not aspire to, the universally acceptable civic identity that homogenises human beings. This civic identity has generally excluded Indigenous peoples as non-people. As the experience in Australia effectively demonstrates, Indigenous peoples were counted between the flora and fauna and were not recognised as humans until the referendum in 1967 allowed Aboriginal and Torres Strait Islander people to

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be counted amongst the human population. Even as Indigenous people were accepted as citizens, we then had to demonstrate a certain kind of citizenry, one that was universally accepted and understood in particular nation-building terms.

The search for a mode of synthesis between Indigenous, deep ecologists' and citizenship discourses has resulted in the emergence of a distinctive discourse of its own. The discourse of citizenship is premised on emergent concepts of a coherent Universe. It is therefore necessary to deal with the structured and emergent discourses of citizenship in seeking to create a continuous connection between these discourses that might join humans to different spaces, species, times and places and enhance mutual presence between humans and the Earth community. Only then can we reinvent humans as members of a community of life systems, to become reverent with the biology that nurtures us and to consciously engage with ecosystems in sustainable, life enhancing ways.

Chapter Summary

This chapter described the task of liberating any intelligence wrought from a synthesis of Indigenous philosophies and ecological knowledges from the restrictions inherent in monocultures. Citizenship is identified as a colonial mechanism that, when properly 'healed' might provide a vehicle for overcoming the philosophical limitations and human inevitability inherent in the development of an alternative citizenship discourse. Synthesised Indigenous philosophies and ecological knowledges within this unbounded system provide the intelligence of 'logos in locus' that is about the nature of our Earth-human relationships. There is an impasse encoded in the current citizenship terminology that highlights a need for different modes of belonging as citizens, and the need for new knowledges to underpin citizenship that reconnects humanity to the natural world.

In the next chapter, I explore whether a discourse of Universe-referent citizenship is viable. The task of a Universe-referent citizen is to bring the human activities on Earth into alignment with the other forces functioning on the planet so that a creative balance will be achieved. As Aboriginal and Torres Strait Islander people have revealed that colonisation has disrupted the balance in their way of living in the world, they are asked about being Universe-referent in order to see whether this is possible or not.

Chapter 5

Indigenous, indigenous Citizenship: The Case of Aboriginal and Torres Strait Islanders

5.1 Discourses of Indigenous, indigenous citizenship

In the last chapter the discourse questioned whether it was possible to utilise the term 'citizenship' as a vehicle to underpin alternative discourses to monocultures. Citizenship was established as a possible context for ideas, institutions and practices in the new order. Citizenship in alternative discourses may be able to assist people to better determine the morality, politics, legal agency and customs through which humans can reconnect to the natural world. In the previous chapter the Universe was articulated as the primary context of all our affairs, on the basis that there is a history of ideas and experience of being Universe-referent in traditions that have been marginalised by monocultures across the world.

In the literature, a Universe described by Aboriginal and Torres Strait Islander people holds the many components of nature as an extension of not only the geographic world but also of human society (Arabena 2008:15). To ascertain what those experiences might be and whether this form of citizenship might still exist, 30 Aboriginal and Torres Strait Islander people personally known and chosen for their contribution to community and cultural life were invited, and 20 Aboriginal and Torres Strait Islander people gave their informed consent to offer their views on being Universe-referent. This information is used in this Chapter to express Aboriginal and Torres Strait Islander people's views of citizenship and being Universe-referent, establishing a foundation for developing a broader discourse of Universe-referent citizenship. Using semi-structured interviews as the

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method of inquiry, the citizenship experiences of 20 Aboriginal and Torres Strait Islander people were elicited in interview, recorded, transcribed and subject to thematic analysis. The principle aim of this part of my inquiry was to establish whether in their contemporary lives Indigenous people in Australia were still able to connect with the natural world.

The inquiry was designed to facilitate responses that described which conceptual and lived experiences orientate Aboriginal and Torres Strait Islander people toward citizenship and how citizenship is expressed. The unfamiliar terms "universe referent" were explained to the interviewees in the same terms at the beginning of this thesis. All respondents not only grasped the concept, but also were excited by it. A thematic discourse analysis carried out for each of the 20 transcripts produced report approximately 300 – 500 words in length for each transcript (including a summary of meanings, frames and themes particular to that transcript). These reports are included in Appendix 2. An analysis of these transcripts revealed the scope, nature and context of Indigenous people's citizenship and established citizenship as a modality capable of a richer and deeper portrayal than used in current discussions about national citizenship. Samples of text illustrating values and beliefs through words, phrases, thoughts and content are included and acknowledged in the body of the thesis. These insights are arranged into a conceptual continuum to inform a globally accessible discourse of citizenship.

Mapping a transition from Indigenous to indigenous citizenship

Aboriginal and Torres Strait Islander people's transition from being an Indigenous citizen in Australia, to being an indigenous citizen of the Universe is mapped in this chapter. This transition documents the responses to questions developed to elicit from Aboriginal and Torres Strait Islander respondents their experiences of living as a minority in monocultures in Australia and their participation or non-participation in pan-Indigenous citizenship. The findings in the thesis are not intended to promote

'groupism' or 'groupist' ideologies where Aboriginal and Torres Strait Islander people withdraw behind the boundaries of their own group or group identity. To do so would be to reduce the capacity of citizenship to 'an aggregate of sub-national ghettos' (Beiner 1995:6) and render citizenship an inappropriate vehicle for planetary unity.

Aboriginal and Torres Strait Islander participants had the concepts and terms introduced and the questions were explained to them at the commencement of the interview and while people reflected on propositions posed to them in the questions, the resultant materials carry their own argument in their own voice. Whilst all care was taken to ensure that respondents did not interpret the questions in a particular way, they independently responded to the questions in their own words that were then transcribed. What the term 'citizenship' needs to do in this thesis is transcend the common culture of western liberal democratic countries that are intellectually, socially and economically committed to capitalism, and to some variety of liberalism (Beiner 1995:1). From a content analysis of responses in the interviews, it became possible to identify that transcendence could be possible through pan-Indigenous citizenship constructs. Pan Indigeneity is a unifying construct that might be readily adaptable to assist people to live indigenously across the planet.

There were some expected tensions in the respondents' answers. The tensions between 'nation' in the civic bounded sense and 'nation' in an ethnic sense shifted the citizenship context for Aboriginal and Torres Strait Islander people and provided space for Indigenous Australians to conceive of alternatives to dominant approaches to citizenship. These questions were asked in order to give key informants opportunities to demonstrate a connection between effective and affected states (nation state, state of their community, state of mind and state of country) and themselves as empowered citizens in the continent called Australia. These questions were designed to allow people to provide a citizen's perspective in contrast to

concepts of citizenship and citizen action framed in dominant approaches, which may define what Aboriginal and Torres Strait Islander citizenry should be.

This 'seeing like a citizen' approach started with the perceptions of citizens themselves; they were asked how they interacted with and viewed the institutions from which they were expected to benefit. Additionally, 'seeing like a citizen' allowed a dialogue to occur in which different perspectives of being a citizen, and what people considered they were citizens of, were permissible. Being a citizen in this context connoted someone with rights, aspirations and responsibilities in relation to others 'on country', in community and to the state. Used in these questions, citizen became a political term, implying a relationship *both* between citizens themselves *and* between the states (nation, community, mind, country) and all those living within their borders, including those non-human entities.

Key Informants were invited to participate in a research project involving a synthesis of Indigenous and ecological knowledges to develop Universe-referent models of citizenship, and determine what they might achieve and how this citizenship might be accomplished. People invited to participate were advised that this was an opportunity to conceive knowledge for the future by placing the Universe as the 'primary' in all our affairs and seeing what Aboriginal and Torres Strait Islander peoples and ecologists thought about this concept.

The continuums developed to aid in moving from Indigenous citizenship to indigenous citizenship were set up from the responses to the following six questions:

What is your ideal of citizenship?
Firstly, an aspirational question was asked to develop a 'rich' community intelligence picture of the 'drivers' of citizenship. With this question, the

meaning and purpose of citizenship situated outside of their experience of monoculture were established.

What are you a citizen of now?

The second question's purpose was to dramatize the relationship between state power and their personal experience of citizenship and to establish the parameters of any additional or alternative citizenship experience.

What does the term Universe-referent citizenship mean to you?

Thirdly, interviewees were asked this question to see if it were possible for Aboriginal and Torres Strait Islander people to create their own versions of an alternative discourse of citizenship, one which was evocative of the history of ideas within Aboriginal and Torres Strait Islander cultures. Also incorporated was additional information that could be or adapted to contribute to an understanding of being a Universe-referent citizen.

What would have to change in order for you to be a Universe-referent Citizen?

Whilst this question suggests that people are not within the experience of being Universe-referent, its purpose was to see what narratives people employed in developing the new space offered by being Universe-referent. Also, this question was asked in order to identify the levers and drivers of change so that all humans could experience this type of citizenship. In this question I was identifying the breadth, scope and opportunity for transitioning out of monocultures so that all humans could be included in the new citizenship 'space'.

What would you expect to experience as a Universe-referent citizen?

Often Aboriginal and Torres Strait Islander people are advised what they should experience as a citizen. This question was a consolidation of their aspirations (as identified in question one) with the meaning and purpose identified in question three, to remark upon the experiences of citizenship as

a validation of their beliefs, their diverse viewpoints and their personal statements of what was to be acknowledged and valued.

What would it take for Universe –referent citizenship to be brought into effect?

An assumption underpinning this work is that marginalised people experience erasure and are situated at the periphery of monocultures. This final question was asked in order to elicit information from people to make explicit an intention or a purpose to bring a form of citizenship into effect, to act as a statement and a safeguard from erasure. The Australian nation state has been founded on Aboriginal and Torres Strait Islander people's exclusion by normalising the uniformity of monocultures. In this context Aboriginal and Torres Strait Islander people's voice is only sought for input to the tangible aspects of physical Australia. A proposition posed in this question is that people vested in monocultures have little regard for the non-tangible, metaphysical experiences of marginalised peoples and have deliberately debased or belittled our other-than-physical relationships with the biotic community. The intention of this question was to provide interviewees with an opportunity to make their ideas concentric to the development of a discourse.

Characterising the Interviewee Community

Thirty Aboriginal and Torres Strait Islander people were invited to participate in the research program. Whilst the majority of people wanted to participate, nine individuals could not be interviewed due to personal reasons and time constraints. Only one person declined to participate because they did not understand what the research program aimed to address. Of the thirty invitees, twenty Aboriginal and Torres Strait Islander people gave their informed consent to participating in an ethical process as determined by the AIATSIS research ethic committee. This process made explicit that Aboriginal and Torres Strait Islander people have a right to

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consultation, negotiation and mutual understanding, and respect for, recognition of and involvement in the research project.

The interviewees were either known to me personally, or were subsequently referred or introduced to me because of their contribution in community cultural life or their public, academic and policy roles in reconciliation, health, law, native title and social justice. Face to face interviews with participants were conducted in Canberra, Sydney, Melbourne, Adelaide, Perth, Darwin, Cairns and Brisbane.

Of the nine men and eleven women in the group, eleven were full-time employed, two were part-time employed, five were unemployed and two people were responsible for domestic chores. Of the twenty people, five had attained an undergraduate degree while a further four people had completed a Masters degree. Three people were working on their doctorates and another was studying full-time. Six people had completed primary school education, and partially completed high school education. Ten of the interviewees grew up regional areas, while six others spent their childhood in urban areas. In the research project, two people grew up in remote areas in Australia, one person grew up in a rural area and another person nominated they grew up on an Aboriginal mission.

Fourteen of the interviewees said that they had travelled overseas, the other six nominating they had travelled around Australia[25]. Six of them are full-time parents, three interviewees are part-time parents, one a grandparent, six interviewees had no children and four had children who had left home. Eight interviewees had two children in their care, one interviewee had four children while another had five children in their care; two interviewees nominated they had three children in their care, while eight interviewees had no children in their care at the time of the interview.

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[25] This is not typical for Australians. Over 60% of the Aboriginal and Torres Strait Islander people interviewed have travelled internationally.

Whilst all of the interviewees could be said to have derived a 'colonial benefit' from their current lived experience, all of them placed central importance on their lives as Aboriginal and Torres Strait Islander people first, then as citizens of Australia second. All stated that being marginalised by mainstream Australian society and institutions had in some way shaped their efforts and contribution to Aboriginal and Torres Strait Islander life and Australian society. The members of this group provided a range of viewpoints with regard to their many social realities and personal and professional experiences. In the face-to-face interviews, people talked freely about their experiences as citizens. They understood that I would have a particular sensitivity to the impact of social and historical factors in their relationships and the impact of these relationships on the cultural construction of knowledge particular to this research.

As a researcher who belongs to the membership of communities participating in the research project, I presented myself to the interviewees as an Indigenous researcher, a person with similar epistemological assumptions to those interviewed. I was therefore alerted during the interview process of how the concept of the Universe might apply to expressions of Indigenous identity, the sharing of knowledge associated with that identity, and the use of that knowledge by individuals who experience Indigenous identities. This is not to say that I was only looking for the Universe in the descriptors of people's identities; to do so would undermine the complexities and elaborations of the multiple identities used by people in their day to day lives.

Analysing the Information

The characteristics of people who agreed to be interviewed were identified and made explicit in an NVIVO program. A conceptual analysis was carried out by collating information from the twenty transcripts produced from the interviews against the research questions. As a result six context categories

were developed as a 'whole of interviewee community context' against which to frame or analyse the individual respondent's commentary. A first principle content analysis tool was developed and used to organise the text into categories consisting of a word, set of words or phrases that could be coded. A thematic analysis was completed on the information derived from individual transcripts to determine which codes were most relevant to identify the essence of citizenship with Aboriginal and Torres Strait Islander peoples in Australia including an aspirational view of Universe-referent citizenship.

A first principal content analysis was used to review each of the twenty transcripts generated from the face-to-face interviews. A primary focus of the methodology was on the identification of the intentions and focus of individuals about 'citizenship' or 'Universe-referent citizenship' in the interviewee group and the description of attitudinal, inspirational and behavioural responses to these communications. Additionally, communication trends that indicated a transition from one citizenship state to another were identified and documented separately. This was done to identify the 'essence' of the citizen in each one of the interviewees, and to identify the challenge of how they treat themselves as individuals, as Indigenous people, the opportunity to live indigenously, and when and how they felt they were making a transition from being a singular citizen to being part of their whole Universe (See Appendix 3).

Additional information was added in relevant categories. This information was not included in the pre-determined set but rather was identified in the text as concepts and questions that needed further consideration. Whilst it was understood that determining a certain number and set of concepts permits a researcher to examine a text for very specific things, a decision was made to introduce a level of coding flexibility to incorporate important additional information into the coding process while understanding that this flexibility may have had significant bearing on my results. A decision to code for frequency of the words and phrases as well as their existence was

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made. Additionally, similar words and concepts that were imbued with the same meaning even when they appeared in different forms were recorded in the same categories. For example, 'Universe-referent' might also appear as 'universal' or 'of the Universe' is taken as implicitly meaning the same thing. The creation of translation rules assisted in streamlining and organizing the coding process so that what was coded could be done in a coherent way.

The transcripts were coded manually by documenting concept occurrences. The resultant data was then examined and an attempt made to draw out whatever conclusions and generalizations were evident. A decision was made to examine the uncoded text for trends that were indicative of larger ideas that could not be incorporated in the coding process.

Establishing the context, content and structure for 'living indigenously'

The previous section established the process for determining the questions asked and identifying the 'interviewee community' –who, when and where (participants and context), and what was being asked of them (content and topic). In this way I was identifying an explicit community and seeking from them their implicit values and beliefs that could promote different ways of 'seeing as a citizen', and of constructing alternative realities to monocultures. What they communicated about their 'ideals' of citizenship through their phrases, structures, and subject choice was simultaneously reviewed with their self-named categories of belonging identifiable in the answers to the question 'what are you a citizen of now?'

Sensitivity and sympathy were needed to understand the ways people used language in their answers and the language used to describe their circumstance and aspirations. To support undertaking this analysis in this way, a discourse analysis was employed as a method to develop the context

in which people lived, to recognise the space from where they spoke, and acknowledge the dynamic interplay of the many components of their world. This was done to recognise Aboriginal and Torres Strait Islander people in the interviewee community as acting and being acted upon in the wider socio-political context of Australia and the world.

Aboriginal and Torres Strait Islander peoples' particular perspectives on and representations of particular topics – that is, its frame – were also identified. Framing the information provided in these primary sources was done to position citizenship as more than citizenship-as-legal-status and to convey meaning and focus on citizenship-as-identity-and-conduct or citizenship-as-action including responsibilities, loyalties and roles of individuals and groups. This frame allows for citizenship-as-desirable-activity where the extent and quality of ones citizenship is a function of ones participation in that community and faith that their citizenship aspirations might be realised. Beyond the common rights of citizenship that everyone born in Australia is entitled to (post the referendum in 1967), Aboriginal and Torres Strait Islander people stated that Indigenous citizenship had pre-established parameters developed over 70 000 years of what it meant to be a 'good citizen' as well as multiple and simultaneous ways of being a citizen in contemporary Australian society.

5.2 Alternative discourses of indigenous citizenship

Over the course of the study, three discourses about citizenship emerged that were common to all transcripts from the Aboriginal and Torres Strait Islander interviewees: Aboriginal and Torres Strait Islander people experience Indigenous citizenship and Australian citizenship simultaneously; country and landscape determine social mores and morality; Indigenousness is seamless, encompassing local to global.

The discourse about Indigenous participation in Australian citizenship canvassed the capacity of Aboriginal and Torres Strait Islander people to connect and interact with others identifiable in their communities as well as with the wider Australian public, but there were different citizenship principles and modes that facilitated integration in these contexts. In the second discourse, country and landscape were described as the concentric organising principle of citizenship, determining the social mores and morality of people involved in accessing country and the roles, responsibilities and obligations people have on, with and to all life on country. The third discourse that emerged included statements about the ability of Indigenous peoples of the world, to meet, establish a commonality and unify on issues of common concern. While 'othered' from mainstream societies, Indigenous citizenship principles were mentioned that allowed Indigenous people to interact in moral, political, social, structural and legal ways in an international arena. This pan-Indigenousness was said by some of the respondents to be an extension of these principles at local levels into the global arena.

In a discourse about Indigenous participation in Australian citizenship, contemporary Indigenous peoples identified that they continue an existence in the living and non-living life systems that are the larger context of our human existence. By so doing, there is a possibility of developing a discourse which re-orients the current thinking of Indigenous knowledge as a localised sub-set of knowledge subject to the dominance of past Western thinking towards an over-arching construction of knowledge referent to the Universe, informed by the multiple Indigenous and Western knowledges. The relationship between the knowledges is conceived of as a holarchy (a suite of equivalent wholes), not a hierarchy in which either Government or scientific knowledge competes for primacy.

Discourse 1: Multiple Modes of Belonging: Cultural Citizenship

The Aboriginal and Torres Strait Islander people participating in this study said that whilst Australian citizenship makes the nation-state the norm, there are multiple modes of belonging and all these modes are imbued with values and principles concentric to citizenship of Indigenous peoples and moulded in the context of the unique setting of the Australian landscape for 'thousands of generations'. Interviewees provided information that Indigenous citizenship continues to be the first locus of identity and belonging for them as Aboriginal and Torres Strait Islander peoples. All of the interviewees agreed that there are different citizenships that they participate in, and that there is a dynamic interaction between all the citizenship modes in which they spend their time:

> ...you can be part of the academic community, the community controlled community, the sporting community. I am a citizen of Cairns locally, Australia and a citizen of the world. Some of how I am depends on my beliefs and values. Placing yourself in all of this is the important point here; I am a citizen on a number of different places and levels and in some of them I am an important citizen and in some of them I am not important at all(R1)[26].

In the interviews, Aboriginal and Torres Strait Islander peoples claimed that in their experience, there is not a singular experience of Australian citizenship, but rather diverse and different formulations of a citizenship principle in different social and cultural traditions. Even as Aboriginal and Torres Strait Islander people are contemporarily born into a national political system, a national language and national welfare system in cities and in towns, they are also 'born into ecologies and the spiritualities of those ecologies' (R20), whether these ecologies are physically present in their lives or not.

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[26] This coding is used in this thesis to nominate the respondent ('R') in the interview community to whom these direct quotes can be attributed. Those following the first respondent are documented as having uttered similar phrases to that directly quoted. More in-depth notes summarizing what respondents said are in Appendix 2.

Herein lies the alternative to 'Indigenous citizenship'. As previously discussed, 'Indigenous' as a construct is developed as an antithesis to 'Colonial (ism)' or 'Western (ism)'. The essence of living indigenously is lost. The alternative citizenship discourse to monocultures is not Indigenous citizenship per se, rather a form of cultural citizenship, one in which a concentric organising principle of country (land and sea) determines the social mores and morality of people involved in accessing country and the roles, responsibilities and obligations people have on, with and to all life on country.

This wrongly named, but very real cultural citizenship exists in Australia simultaneous with Australian citizenship. Cultural citizenship structures the social rights and obligations to participate in complex societies and circumstances through organizational, educational, and political, social and ecosystems services. This cultural citizenship is situated outside of the homogenising Australian cultural context and by virtue of its relationship to ecology is also established outside of current paradigms of Indigenous citizenship. As one interviewee stated:

> 'I don't think about Indigenous citizenship, it is the natural place in society'(R14).

Indigenous citizenship then does not need to be discussed in relation to western industrialised societies, as it is a 'natural state of being'. Upon reflection, the interviewees seemed to be saying that Indigenous people's identities cannot be separated from, or defined outside of the context of the country from which it is derived and contextualised. In this way, protection of country is critical to the protection of the first identity (which is constructed as a cultural country-based citizenship) and is a necessary feature of the second identity (as constructed within wider society).

The fluidity with which people were able to transform their citizenship states to match their experiences contravenes the monocultured citizenship that permeate the rigid expressions of a singular type of Australian citizen. The interviewees demonstrated that people are capable of being simultaneously a cultural citizen and able to define citizenship in a geographic and political space separate to or beyond the ideals of the nation state. Cultural citizenship is a composition of citizenships related to real, imagined and perceived places and this citizenship is not limited by the physicality of a person's location. This focuses on citizenship-as-identity-and-conduct and citizenship-as-action within specific clans or country in which observances, roles and responsibilities establish their connection to each other and to place.

Cultural citizenship became the predominant form of social organisation and has evolved since humans arrived on the Australian continent and because of this, cultural citizenship can also be said to account for the past, present and future citizenship modalities; not in a lineal timeframe but within different generational and spatial constructs that are not readily accommodated by liberal democratic processes. The diversities and spectrums of citizenship made possible by using cultural definitions of citizenship then become capable of transcending binarized tensions between nation state and ethnic nation and between the politics of identity and difference. Cultural citizenship ventures beyond liberal and communitarian ideals of citizenship and is fluid enough to assist Aboriginal and Torres Strait Islander people to participate in progressive politics of inclusion and sometimes the regressive politics of exclusion. But overall, cultural citizenship is marked by its diversity, plurality, nomadism and culturalism.

Discourse 2: Country as the holocentric organising principle of citizenship
In the Australian context at least, the essence of 'being Indigenous' to the land equalises everyone and allows people to articulate a full spectrum of inclusive values and principles which they themselves, their families, their

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extended communities and those with whom they shared an ecosystem are seen to be a part. 'Country' can be described as both a biological and spiritual sphere (Arabena 2006), structured as holons in holarchy – independent parts that are simultaneously part of larger wholes (Cullinan 2002:172). Country (Reichel-Dolmatoff 1996:49) is made up of individual parts that are associated with:

> Cosmological models, astronomical phenomena, anatomical and physiological functions, kinship notions, ritual dimensions, and landscape features, in short with all spheres and scenarios of human experience. [Country] is a cosmic model, it is a forest, an assembly of kin and allies, a womb, a grave, a tortoise, a microcosm in which every part is named and every relationship between parts is seen as a coherent whole.

Specific clans, who continue to practise stewardship, have specific responsibilities for country. In fact, in parts of the country where people are not practising stewardship a decline can be observed in the diversity of life in that place. Aboriginal and Torres Strait Islander people recognise their connection to country by acknowledging where their families are from by way of introduction:

> 'I am from Yamatji country, my mob are Mulgaga mob, from Shark Bay' (R6).

Alternatively, they acknowledge their country even when they reside in different parts Australia, or the world:

> 'I am a non-resident citizen of [my Aboriginal] country', and 'Even though I am not living there, I belong to XX' (R3).

Another respondent nominated that:

> Aboriginal and Islander peoples are the real residents of a country. They own country, they live in country, they respect country, and when you get back to those key values of what governments and

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people often articulate as being good citizenship they will find this is respect for the country, wanting to honour the rules and the laws of country (R5).

Another recognised the importance of being socialised through citizenship into country and community:

> I learned about country by sitting with the Elders and listening to them sing – old songs from the past, especially my father. My dad is an authority on (XXX) chants and the ancient songs and ...when I hear him sing... I am somewhat lost in this... I get myself lost in this... in the words (R7).

The songs are an instruction on how to be on country, in country and detail how a person could be responsible for themselves within boundaries, within jointly agreed cultural values. These traditions still guide people toward connectedness, determining morality, value, purpose and meaning. An Aboriginal respondent summed it up as a relational morality: 'You have a moral obligation for a personal Aboriginal citizenship – more relational and value based' (R10). The people do not determine these relationships and values. They are intrinsically tied to country. One of the respondents talked about their deep spiritual connection to country, even though they could not visit it they found ways to carry the essence of that country around with them, knowing it was a place in which they could commune with people gone before them and the country itself:

> I have a deep connection to where I was born and I often think about that, I have a few pieces of artwork and I look at that and I think I must go back and have a look and spend some time. My aunties say "You know they are all there waiting for you"...Now if you are so busy earning a living, making sure the bills are paid and don't have the opportunity to go and sit and spend time. I would really like to go back. I would like to go and do a painting or a set of pictures that depict the kind of country that Grandma used to describe to me as a child, even though she went back a couple of times, she always made sure that we knew where her country was where she came from... (R16)

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Even when contemporary people do not live on country or among their clans, they understand that their belonging comes from a particular part of the Australian continent and find ways to connect with it. It is the role of the family and community to keep reinforcing these values and relationships with each other and with country. As stated by one respondent:

> [I am a]… citizen of my own place and space (Torres Strait) because my roots are there – I am connected to the land and sea and everything around me. I have protocols and customs that I am required to fulfil and reverence for the ocean (R9).

People's cultural citizenship through family and community was non-local, non-lineal and non-time specific. People nominated that they were citizens of their family and community because they recognised that it was their 'biggest capacity for contribution' (R8, R9, R15, R17). Others perceived that their role in their family was to 'try to protect them from other people's rules' (R10, R13, R17) and that being a citizen of family and community was imbued with deeper meaning for them:

> Citizen of my family, the people who are related to me. I say this because of the implications of traditional ownership [of country], the deeper meaning of it (R10, R19).

Citizenship through family and community was also perceived to 'connect through my ancestry and future generations' (R5). This view was also expressed by R6, R7, and R12. Evident in this understanding is the belief that protection of culture, of family, of the country in which that family abides is insufficient if it does not include the consideration of all life, past, present and future. These connections also tie people to country, and then to people who are part of the larger family in Indigenous Australia:

> I am part of my family, my family is my first place and I have kin and family and extended family then the rest of the Aboriginal community… my country is in the spiritual resting place of my family… and I love that place… we are connected to it by blood. (R11)

Through this cultural citizenship, people in their families and communities seek to find harmony, a balance between the physical, emotional, mental and spiritual, and between the individual, family, community and world. However, some saw that connectivity was being replaced by modern modes of connection that contributed to becoming more insular, particularly in highly urbanised environments:

> The more connected we become in terms of technology and travel and business and globalisation; the more insular we behave – I can send an email around the world in a millisecond, but only know my next door neighbours to say hello... We are moving back to living in small tiny family environments as opposed to the fabulous, multicultural extended families that certainly our mob and other cultures are used to as well and I find that really strange (R11).

Another who works in a community based service said that 'pain connects us...every day is pain and an opportunity for healing – we need to take our place in the community in a way which helps us live again' (R17). Being a citizen of family and community and being connected to country, with the world and each other are some of the complexities navigated on a daily basis by those invested in cultural citizenship.

The history of Aboriginal and Torres Strait Islander community organisations in Australia reveals an exercise of political power and representation born out of the land rights movement in Australia. As cultural citizenship is defined as a citizenship-as-identity-and-conduct or citizenship-as-action, people in the interviewee group nominated that they were also citizens of community organisations.

> I am a citizen of a well-organised community controlled health service – I have an allegiance to my people and my consumers, that they get the best possible services for them (R13).

Another respondent said that the essence of Nyungar[27] values is inherent in the organisation he works in:

> Look, our law says that we are kin with everything that exists on country, brother, sister for everything, that the land has spirit and so do we, and secondly, we have a responsibility to regard everything as kin and to look after it and also to use the land in a manner which is consistent not only with our benefit but with our kin's benefit as well. That's the essence of Nyungar value, and that's what the organisation I head up is all about, codifying these values in Australian law. That's why I do it, that's why this organisation exists (R5).

Citizenship choices and the morality of those choices depend on the sustainability of culture and of country. Citizenship choices can be based in the context of time and the forecasting forward. As one respondent stated:

> These citizenship choices] can be measured in a moral way. Why hand over moral decision making about sustainability and natural resources to people who have no morals? (R10)

The interviewee community asserted that their life ways are underpinned by practices and understandings that are not readily explainable to, or accepted by, those outside of communities who have been educated in western knowledge systems. While Indigenous peoples have sought to arrange their lifeways within the context of the natural environment, Western civilisation has rejected this particular context, and therefore must reject knowledges that are referent to it. This being the case, Aboriginal and Torres Strait Islander people have developed and maintained pathways to disengage from colonial aggressions to follow others that validate equality in diversity. Land is sacred, is cultural, help Indigenous people prosper, and is something to which Indigenous people are attached. Land is power, it is the conduit through which Indigenous people form relationships and is critical to Indigenous people's abilities to create opportunities to engage with and

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[27] Nyungar people are a large clan of Aboriginal people originating from southern Western Australia.

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between activities that uphold the ethics of interdependence and complementarity.

Discourse 3: Pan Indigenousness – seeking holons from the local to global

Of the twenty respondents, only three nominated they were primarily Australian citizens. Two respondents said that they did not ever think of themselves as Australian citizens, and one person said that if she were to 'get into trouble overseas, then she would identify as an Australian citizen to get to an Australian Embassy' (R15). Three people wanted specific Aboriginal passports to travel internationally with, while two people nominated that their citizenship as legal status was important to them as they travelled on an Australian passport: 'My passport says I am Australian so I am Australian' (R20). All of the respondents claimed they had 'nested citizenship' in which their roles and responsibilities as an Indigenous Australian were then couched in a pan-Australian Indigenous community:

> I belong to all Aboriginal people, of all Aboriginal people and all Torres Strait Islander people, of all the mob across Australia; we are all one mob in that sense. (R16)

More than half of the respondents said they were a citizen of the global Indigenous network or perceived themselves to be a 'citizen of the world'. Aboriginal and Global citizenship were not perceived as different by one respondent who said that he was:

> "...respectful in other peoples country ... [that you] learn about yourself and others from that country ... it's the spiritual connection that's evident" (R10).

> "There is not much different between being an Indigenous person and a global citizen, its all about respect, about law and lore, about developing ways of communicating and walking in someone else's country..." (R16)

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In an international context, people said they introduced themselves as Indigenous Australians and found that language was no barrier – in international forums and meetings people were able to communicate effectively with other Indigenous peoples from diverse regions across the world. Part of the ability to connect was enhanced by a capacity to 'belong to, connect with and access other Indigenous people', and a perception that we are 'part of a global network' where we have political affiliations and are united by common experiences of colonisation. One respondent said it was important to establish yourself in the world in this way:

> You have to be able to go beyond your own tribe. You have to break out of your own clan or tribe in order to really be your own person (R18)

As global citizens, interviewees said they had respect for other cultures, other (Indigenous) nations and other (Indigenous) laws. Three people claimed that they 'belonged to the world' and for them an international context of their citizenship was primary. They viewed common humanity as a locus of citizenship and have developed a view that 'international travel and law is making the world smaller' (R18).

Certain common principles assisted people in making this transition from the local to the global. People said that we understand ourselves as belonging to our part of, and then to all parts of, the Earth. The principle of 'holons in holarchy' (Arabena 2009) extends a sense of belonging and of being part of a physical and non-physical, a human and other than human world from a local level to a larger global level. There is respectful ways of communicating with each other and other realms that are immutable and do not have a human source. There is also a common view that humans have a particular role in ensuring the functioning of the natural world; a value then necessarily is that humans minimally impact on the natural environment and that our role is to maintain balance through reciprocal relationships within which we all share our holons, our bio-spiritual regions with.

The responses recorded in the interviews indicate that an international pan-Indigenous world view is founded on rituals and ceremony, on the recognition of the diversity and richness of civilisations of cultures and that which constitutes the common heritage of humankind'. This reinvigorates and reinforces the cultural citizenship of Indigenous peoples, which is a cultural citizenship not bounded by the concept of nation. It should be stated that informants considered that their cultural citizenship mode (prefaced by holarchical relationships with others and all things) allowed them to be responsible for acting both locally and internationally using principles that are inherently Earth-caring. The hierarchical relationships defined by Australian citizenship (that is, in hierarchical relationships with people invested in the nation state) were perceived to be a constricted space within which to practise these principles and where they were unable to be replicated as international pan Indigenous citizens. There are principles that underpin both sets of citizenship. The principles of collectivities, love, trust, respect, transparency and equality are more easily expressed in cultural citizenship and in a pan-Indigenous citizenship; however, informants considered that there should be principles toward which everyone strived.

Ideals of Indigenous citizenship

There is also a set of values that are embodied in Aboriginal and Torres Strait Islander citizenship. These ideals have seen the continuation of a holarchical cultural citizenship mode for thousands of years; they are based on concepts of respect, equality (or holarchical relationships between peoples and between humans and nature) and restraint, not only in interactions between persons but also within our environment. This nonhierarchical recognition of equality in diversity positioned in nature allows for a 'caring of others' that embodies principles consistent with those contained in cultural citizenship.

Respondents were asked to articulate criteria upon which they formulated their citizenship constructs. Importantly, Aboriginal and Torres Strait Islander people participating in this research were able to construct their citizenship as something other than individuals invested in the mainstream economy and society; rather interviewees were able to articulate ways of engaging through collectivist approaches to living in their collective communities, in the wider society, in the environment and in the world. These collectivist engagement strategies assisted people to overcome the challenges and adversities experienced as a result of many of their interactions with the State.

It is difficult to know when Aboriginal peoples decided on these types of ideals of citizenship, whether they developed organically, experientially, or whether these ideals are a collection of the intangible aspects of the cultural expression of a minority group in a dominant society. The ways and means of behaviour in Australian society are heavily influenced (consciously and unconsciously) by the often formal, but equally often informal rules for operating in particular cultural paradigms and are particular to a particular meteorological climate. On reviewing the information from the transcripts and the respondents' answers to questions of citizenship, there appeared to be some emerging concepts and key ideals that were worth capturing in discussions of future modes of citizenship. From the content analysis of the information thus far, a Universe-referent citizenship concept needs to include:

1. A means of regulating human conduct to enable us all to live successfully over long periods of time as part of a wider community of living and non-living entities.

2. Options to consider unborn future generations of any species in any deliberations about the Earth.

3. A shared understanding with others about different 'country based' values. This is important when negotiating access to, ownership of and working on 'country'. These understandings include a demonstrable

respect for difference, diversity, developing a capacity for nurturance of relationships and mutual dependence.

4. Responsibilities for the welfare of others and for the well-being of the environment and a need to practise 'living in harmony in physical, emotional, mental and spiritual ways and respectfully between individual, family, community, and the world'.

5. Obligations to provide stewardship for 'physical, spiritual, political resources that we find ourselves born into'.

6. Recognition that kin (including other than human kin), families and communities provide the greatest opportunity for care and contribution and for providing resources for health and happiness.

7. Descriptions of sustainability that necessarily involve living in and respecting country; honouring the law, lore and rules of country. An important ideal is sustainable development of country and living in harmony with land and people.

8. Methods to formulate freedom to uphold responsibilities for our kin and our country for us all. This freedom includes harmonic self-expression, to be part of an Indigenous nation, to right livelihood, for the provision of safety for families and children and to promote their inclusion in society and to ensure there is a culture for them to rightfully participate in.

9. Earth as a legacy; our duty is care and custodianship.

10. The right to a subsistence level existence– occurring alongside and outside of westernism. In this existence, people nominated a desire to develop and nurture a sense of belonging to place, being together in a place and living harmonically in place.

11. Recognition of the energetic, other than physical and cosmological aspects of societies and being responsive to them.

Indigenous people in the interviewee community felt they would not experience bullying or discrimination if everyone lived these ideals. Interviewees indicated they would not feel pressured to reject their own

culture in order to live in a mainstream dominant culture perpetuating nation state citizenship. One interviewee shared that they felt like they would 'not be held back, our participation would not be fettered by or gate kept by someone else, including our own mob' (R1). It was important to one person 'not to have false autonomy or false economy' (R19) and whilst some felt that we should aspire to a utopian dream, another stated that the 'problem with this ideal is it is divorced from country, and divorced from ecology' (R20). Utopian views bound in a western materialist framework are not something that this respondent felt Indigenous peoples should aspire to.

5.3 Can Citizenship be used to promote 'living indigenously'?

The answers from respondents generate citizenship-as-identity-and-construct and citizenship-as-action which can be used in a discourse of Universe-referent citizenship. Whilst it is generally perceived that the nation-state is the primary vehicle for citizenship in Australia, the Aboriginal and Torres Strait Islander people interviewed have a citizenship derived from 70, 000 years of living in the bio regions of the island continent of Australia. As one respondent said:

> 'When we got here, we saw the country was on a journey and decided to go along with it' (R14).

Therein lies the primary organising principle of citizenship for contemporary Aboriginal and Torres Strait Islander peoples, the land or 'country'. Country is not able to be included in Nation-state categories of citizenship, which, in Australia at least, simultaneously excludes and subordinates Indigenous Australians within white-settler societies. It is from this position that Indigenous people are required to choose separate development within our own 'state', or some form of assimilation into existing patterns of citizenship. Says Turner (2000:14):

> While the first alternative looks like a version of apartheid, the second option involves the inevitable destruction of Aboriginal

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cultures (especially in Australia, Canada, New Zealand and the United States). In these circumstances citizenship begins to look like a repressive rather than a progressive social factor.

However, as these interviewees demonstrate, Aboriginal and Torres Strait Islander people who claim rights and entitlements use the language of citizenship in other national and international political forums. This term, when organised around the principle of 'country' aligns humans with other living beings. In social movements in Australia the language of citizenship has been used to assist us gain recognition for the accommodation of Indigenous cultural citizenship ideals in dominant citizenship discourses. In the case of Eddie Koiki Mabo[28], one interviewee nominated that he was an exemplary citizen because he used his citizenship rights as an Australian citizen to affirm a much more complex and sophisticated spiritual and cultural citizenship within this country:

> He made the mainstream system realise that within its realms is a much greater potential for it than the one it was allowing itself to function in... it is like when Eddie Mabo said "... look, you keep saying that we don't really own this country because we are always arguing over the boundaries, but you are missing the point; because we are arguing over the boundaries, they exist" (R20).

Citizenship as a model for social movements can therefore be embraced and developed by such movements. In alternative citizenship discourses with dimensions described by Aboriginal and Torres Strait Islander people, a context could be developed in which human and non-human differences and cultural pluralism transcend the difficulties of nation state citizenship. The intention of this thesis is to create and imagine comprehensive membership frameworks that are capable of replacing monocultures. A globally

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[28] Eddie Koiki Mabo (1936 – 1992) was a Torres Strait Islander community leader and human rights activist who achieved national prominence as the successful principal plaintiff in the landmark High Court of Australia ruling on Native Land Title. In 1992 the historic Mabo decision of the High Court of Australia recognized traditional land rights for Australian Aboriginal and Torres Strait Islander people.

accessible, Universe-referent citizenship framework will necessarily co-exist with nation-state models and other global citizenship discourses typical of the modern era, as Australian citizenship co-exists with cultural citizenship, at times in accommodation of and at other times in conflict with each other.

Citizenship therefore, can be thought of as not just a bundle of formal rights but also the entire mode of incorporation of a particular individual or group into society (Shafir 1998:23). In Indigenous citizenship the entire mode of incorporating humans and non-humans alike is not into society but into 'country'. This 'being in country' extends citizenship from the local to the global and incorporates animals as kin. If citizenship becomes capable of doing this, then citizenship need not be adopted as the 'repressive changer', a political instrument of the State. Turner (2000:15) states that 'in a world increasingly more global, citizenship will have to develop to embrace both the globalisation of social relations and the increasingly social differentiation of social systems. The future of citizenship must therefore be extracted from its location in the nation state'.

In Australia, Indigenous citizenship, not white-settler citizenship has been the dominant mode of organisation in the Australian landscape, influencing early settlers and continuing its existence despite the experience of colonisation in this country. Cultural citizenship as described in this thesis is a vehicle to relocate citizenship outside of the bounds of nation state and move it into pan-identity constructs. To be Universe-referent will require all people to be a 'holon in holarchy', in holarchical, cultural citizenship constructs outside of the bounds of nation and with 'country' as the organising principle. Indigenous Australians have described three discourses in which these elements are evident. It is possible to further develop these elements to invoke a Universe-referent citizenship in which people can 'live indigenously'.

Chapter Summary

This chapter has established the discourses through which citizenship can be used as a vehicle to link the human experience to that of the Universe. The 'seeing like a citizen' approach revealed three discourses from an Aboriginal and Torres Strait Islander interviewee community: the first established that there are multiple modes of belonging; the second discourse demonstrates the possibilities of holding country as the holocentric organising principle of citizenship. The third discourse describes a form of pan-Indigenousness in which Indigenous people seek and employ holons as relationships, which connect the local with the global. Additionally, principles were identified that informants believed need to be reinstated in future modes of indigenous citizenship.

In the next chapter, the need to consider citizenship differently is established. The information provided by Aboriginal and Torres Strait Islander people about their views and experiences of citizenship is reflected upon, then used to question whether current citizenship frameworks can be expanded to include Universe-referent citizenship.

Chapter Six

A Citizenship Continuum: Considering citizenship differently

6.1 Accommodating difference: Broadening citizen subjects

Whilst citizenship in this and other liberal democratic countries is a colonial accomplishment achieved within the nation state with the support of formal entitlements, rights and laws, what is not often recognised is that Western ideals of citizenship have occurred *de facto* with other forms of citizenship. Citizenship theory fails to comprehensively address the ideas about 'informal citizenship', 'already existing citizenship' or 'non-citizens' who, while lacking any formal entitlements, are as capable, if not more capable of acting as citizens (Isin 2008).

In this chapter the characteristics of Universe-referent citizenship are described, as is the capacity for this form of citizenship to be available to humans and non-humans alike. A broadening in the Australian citizenship diorama and the possibilities of re-engaging citizens with Indigenous citizenship discourses in Australia is promoted. Briefly outlined are the citizenship considerations for contemporary Aboriginal and Torres Strait Islander people and the rights and responsibilities in new constructs of citizenship are described.

Citizenship has been a key feature of Western political thinking since the formation of classical Greek political culture. What is now established in this thesis is that citizenship has also been a mechanism for participation in Indigenous societies. As a result of conquest and colonisation, however, many Indigenous peoples have adopted Western constitutions, constitutional principles and consequently citizenship modes. This has resulted in the

language of Western citizenship becoming increasingly familiar to a variety of political traditions both within and between diverse groups of people and nations, often at the social and political cost of Indigenous citizenship descriptions.

A number of citizenship theorists question whether these Western notions of citizenship are still valid, considering the salient challenges to the idea of citizenship in the modern world. The topic of citizenship is large of course, with many theorists drawn to reflect on the many-layered crises that are rendering citizenship even more problematical for the West, particularly when nations are committed socially and economically to capitalism, and capitalism has transgressed and subverted the civic boundaries of nation states. In this chapter I argue that citizenship can no longer fully construct meaning when the modern corporation shapes our societies and our nations and citizens are driven to attend to market imperatives that displace Western notions of civic societies. This thesis seeks to develop a citizenship continuum in which alternative and normative citizenship discourses in this and other western democratic countries can be considered differently.

This is done as the elements and types of citizenship discourses already explored in this thesis may not be readily accommodated or verifiable in Western citizenship parameters. The thesis has previously established that displacement of certain populations of people occurs when citizenship of a nation is underwritten by a sustained commitment to liberalism. Additionally, the problems associated with upholding the rights of *universal* humanity have been found to severely compromise citizenship endeavours that seek to protect the human rights of individuals within the nation boundary while allowing the human rights violations to continue unabated outside of the nation boundary, for example within a society half a world

away[29]. Therefore in this chapter, I ascertain whether I need to consider citizenship differently in this thesis.

It is also important to acknowledge that across the world the ways of being or becoming a citizen have proliferated in recent times. Isin and Neilsen (2008:1) argue that the trinity that defined modernity – worker-citizen, warrior-citizen and parent-citizen – has expanded to include ecological-citizen, aboriginal-citizen, market-citizen, consumer-citizen, cosmopolitan-citizen, global-citizen, intimate-citizen, youth-citizen and many more. Despite this proliferation, they suggest that it seems we are not yet in a position to determine what intensity of human energies to invest in the activities of citizenship, especially those that might displace monocultures.

Kelly (1995: 79 – 104) states that this may not be possible until we have established the character of the relationship and the nature of the community whose legal and ethical bonds define the idea of citizenship. Establishing this character is critical, as being a Universe-referent citizen will require a different set of principles, ones that incorporate a view that Universe itself has a relationship with humans that is characterised by non-duality; we are manifest of the phenomenologically largest legal and ethical entity and we are bonded to it in all of its iterations.

From this understanding, the characteristics of Universe-referent citizenship should generate no inhuman or inhumane consequences for any member of the Universe community, but should seek to engender an acceptance of the current condition of our planet and accept the task of human reinvention (Callicott 1988:93). Voltaire in 1750 said that a citizen of the Universe does not want to cause harm:

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[29] For example see Human Rights Watch *World Report 2009*. Available from http://www.hrw.org/sites/default/files/reports/wr2009_web.pdf. (Accessed 20 September 2009).

> It is a sad case that often there is no being a good patriot, without being an enemy to other men...A great part of patriotism is thought to consist in wishing ones native country a flourishing trade, and distinguished success in war. Now it is manifest that, for one country to gain, another must lose, and its successes must of course, spread calamity in other parts. Such then is the state of human affairs that to wish an increase in the grandeur to one's native country, is wishing harm to its neighbours. He, who is a citizen of the Universe, would have his country neither greater nor smaller, richer nor poorer. (Voltaire 1750, cited in Fleming 1901:42))

Similar to Voltaire's case for a citizen of the Universe, I am developing a citizenship state that is non-meritorious, in that the current citizenship of nation states does not have merit based on the principles that form the intelligence of Universe-referent citizenship. Globalised citizenship determined by modern corporations and underpinned by industrial chemical belief systems has no merit for a Universe-referent citizen. In trying to find alternatives to citizenship, I am cautious about the perceived merits of belonging as a citizen. Hindess for example, states that 'it is not difficult to find cases in which people have preferred a way of life that did not involve citizenship, or involved it in a weaker form' (Hindess 2004:307).

Offering a wealth of cases to illustrate the point Hindess (2004 in Walters 2008:193) includes whole communities of citizens, which had lived within or on the fringes of the Roman Empire, but seemed to prefer a life outside of its institutions. These were for example, Europeans who had deserted their own civilising missions in favour of a life amongst or alongside native people, and certainly communities of Indigenous people today who either reject the 'supposed benefits of citizenship' in modern states in favour of their own way of life, or who seek a combination of the two.

> What is aimed for in the development of a Universe-referent citizenship is the rejection of an identity as a nation-state citizen, explicitly because Universe-referent citizens reject the rights, responsibilities and commitments that are associated with the nation-state citizen by way of preference for a new identity, a restrengthening of the citizenship position. Acts of citizenship that

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are promoted in this thesis have an insistence on a radical change in focus: 'the object of our closest attention is those constitutive moments, performances, enactments and events when a new identity, substance or relationship of citizenship is brought into existence' (Walters 2008: 192).

Without dismissing the very real benefits that citizenship does bestow upon bearers of citizenship we need to 'bear in mind cases where citizenship is not sought and sometimes explicitly and tactically refused' (Walters 2008:193). In this way, people who declare they are Universe-referent citizens could also be considered as strangers, aliens or outcasts even as evidence concludes we are all manifest of the Universe. The process of becoming Universe-referent is a decolonisation process to be come uncolonised, and in doing so, creating a space for citizenship to be dynamic, concrete, effective and critical as well as largely unknown, ever-changing, and active and available to humans and non humans alike.

We do this as no matter what happens in the Universe, the story of the Universe can always be counted on to move in the same five-fold direction: 'the direction of greater diversity, greater complexity, greater awareness, greater speed of change and greater intimacy with itself' (Dowd 2007: 50-51). Citizenship, when considered in the context of the Universe should also move in the same five-fold direction. Citizenship as proposed in this thesis is no longer constrained by the limitations of the traditional fields of multiculturalism, cohesion, integration, civics and belonging as interpreted in current citizenship studies. The evolution of democratic citizenship has not established alternative modes of citizenship in which Universe-referent relationships could be recognized. What is required is a pathway to place a holarchical arrangement as a new centre in citizenship.

To develop a holarchical centre for citizenship, indigenous and ecological discourses it is proposed that in Australia at least, there needs to be a broadening out of citizenship subjects and an invocation of cultural memories to re-engage in Earth-caring discourses. Additionally, new

citizenship discourses would construct for us new roles and responsibilities in relation to the Earth community that would need to be incorporated in future discussions of citizenship.

6.1.1 Accommodating difference: broadening Australian citizenship subjects

Formations of citizenship in Australia in the year 2008 were altered dramatically through the Prime Minister's apology to the stolen generations, an 'act of promise' which ushered in a new era of transitive relations between Indigenous and non-Indigenous peoples[30]. Whilst some Australians remain sceptical about Aboriginal and Torres Strait Islander people's ability to fully participate in the citizenship formations made possible by the 'act of promise', this act marks a fundamental metamorphosis in long-held Western perceptions of citizenship. Says Ercel (2008:210): 'It is no longer possible for European citizenship to entertain the same relationship in their identity now that identity has been broadened, however tentatively, to include a culture as 'alien; as the Indigenous one. An act of promise has generated new subjects of citizenship'.

This act of promise radically alters our Indigenous place and position in Australian society, and allows us to determine what these new subjects of citizenship might entail. Several premises deeply ingrained in modern Australian citizenship have become pathogenic when implemented with modern technology in 'country'. Being a post-Apology subject of citizenship, and having broadened the parameters of Australian citizenship allows me now to consider different methods of engaging citizenship

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[30] Prime Minister Kevin Rudd tabled a motion to apologise to the Aboriginal and Torres Strait Islander people who were forcibly removed from their parents and carers and placed in foster care or institutional care on his first day in Parliament on House of Representatives *Apology to Australia's Indigenous Peoples Speech Wednesday 13 February 2008 By Authority of the House Of Representatives.* Canberra: Parliamentary Debates, 2008. Available from: http://parlinfo.aph.gov.au (Accessed 09 September 2009)

discourse to achieve a universal understanding of being indigenous to the Universe.

As citizenship discourses influence citizenship choices the general concepts and theories concerning social structures and the relationships between the sacred-Earth –humans are critical for developing the language, values and beliefs of future citizens in Australia. Citizenship practices such as those described above reflect both the constructions of Aboriginal and Torres Strait Islander citizens and what is currently permissible within discourses of citizenship.

Citizenship discourses emerging from social structures and used in the construction of social order have powerfully included or excluded Aboriginal and Torres Strait Islander people as Australian citizenship subjects. Discourses construct knowledge, reinforce power relationships and reinforce identity and tradition. Critical to this discussion are the constructions of knowledge and of ignorance. The assigning of ignorance is the method by which Brown (2008:35) says we also define what is proper and improper to know and do.

Discourses also very effectively allocate knowledge and ignorance. Discourses have a cultural role in the construction of inclusion and exclusion, who is knowledgeable and who is not, what is acceptable and what will not be accommodated. Discourses are the communicative tools of knowledge cultures – reinforcing and valuing cultural regard and obligations.

The 'Act of Promise' – the Apology - is part of a social accounting system that has aided citizens to act as a social consciousness and limit the power of government in citizenship discourses. It became an opportunity for Australians to develop shared principles, provide a negotiation space, facilitate people being able to describe their issues and to do in practice that

which becomes allowable and permissible in this expanded citizenship discourse. However, what was also evident in the Apology was that Aboriginal and Torres Strait Islander citizens were still operating in a citizenship discourse that makes non-Indigenous Australians strategically invulnerable constituents of a civilisational project underpinned by colonialism.

This thesis seeks to ascertain whether invoking the cultural memories and contemporary experiences of Indigenous peoples in Australia could also assist humans re-engage with a different kind of citizenship than that in which people engage with a nation state. This invocation is called for as for many thousands of years Aboriginal and Torres Strait Islander people have and continue to live in accordance within an Indigenous understanding of natural law, as ecological beings. What is under consideration is whether this could be true for everyone in Australia.

6.1.2 Invoking cultural memory to re-engage citizenship discourses

Within my own tradition, you cannot be a leader until your inner self is harmonically aligned with the life-pervading energy of the Universe. Similar cultural memories have been found in the teachings of the Stoics in the Hellenistic period when patriotism and public service harmonised with the cosmic order of the Universe (Burstein, Donlan, Pomeroy, Roberts 1999: 448). The Stoics' conception of the Universe was that it was governed in every particular by an eternal, immutable law, a rationalist principle and that as all humans have the faculty of reason within them, that humans can know and obey the rational principle of the Universe. The Stoics also understood that because all humans have the faculty of free choice (a free will) they would not necessarily obey the law of the Universe; however, if they acted in accordance with reason they would be 'following nature'. Consequently, Berry (2006:81) says it has engendered a sense that

humans should accept the regular order of life within the limitations that nature manifests.

During the journey of humans into Australasia some 70, 000 or more years ago, says Flannery (1994:153), the crossing of Wallace's line at Lombok was 'an event of major importance for all humanity' and enabled 'a great leap forward' for our species as a whole.' Somewhere about the time of the first colonisation of Australia, humanity was being transformed from being 'just one uncommon omnivorous species among a plethora of other large mammals' into the Earth's dominant species (Griffiths and Robins 1997:7). By crossing Wallace's Line, humans discovered lands free from tigers and leopards and a biota unused to predators, where Griffiths and Robins (1997:7) said a 'managerial environmental mentality' could blossom.

Hence, Aboriginal and Torres Strait Islander people were 'the first humans to escape the straitjacket of co-evolution; the consequent changes in technology and thought undergone by the Aboriginal peoples changed the course of evolution for humans everywhere' (Flannery 1994:14). Australia has the poorest soils in the world, a stressful, unreliable climate, a fragile and heavily-interdependent ecology and great biodiversity.

Different environmental and human pressures on the Australian continent led to a very different way of being in the world, with two sets of human technologies transforming the eco-systems in Australia: the first over 70, 000 years ago, and the second over 200 years ago (Seddon 1983:10). The way humans in Australia first engaged with citizenship was invoked over 70, 000 years ago with the advent of ecological managerialism; the second way in which humans in Australia engaged with citizenship was a violent rupturing in the location and activities of the primary citizenship habits in Australia.

The recent invasion of Australia by human and other than human beings brought an era of violence, desecration and dispossession, not only of the human community, but of those other members who similarly enjoyed a primary citizenship status in Australia. As stated by Crosby:

> European immigrants did not arrive in the New World alone, they were accompanied by 'a grunting, lowing, neighing, crowing, chirping snarling, buzzing, self-replicating and world altering avalanche [of animals]' (Crosby 2007:194).

This invasion was forced upon Australian citizens by European others including humans and their flora and fauna. Therefore, acts of citizenship in Australia structured to bring about positive human-Earth relationships should be concerned with both human and non-human entities. Herein are historic departures in European identity and citizenship formation; Aboriginal and Torres Strait Islander people not only include humans in the citizenship context, but also other-than-human and other-than-physical constituents in which societies are embodied.

Contemporary Citizenship for Aboriginal and Torres Strait Islander peoples

Aboriginal and Torres Strait Islander people have routinely asserted lifeways underpinned by practices and understandings that are not readily explainable to, or accepted by, those invested in citizenship discourses premised on modernity. Modernity has structured citizenship in ways that enshrine 'advancements' rather than organic relationships between society and nature that foster a sympathetic understanding of the environments in which they live. This proposes that there are two distinct modes of Aboriginal and Torres Strait Islander people's citizenship in contemporary Australian society. The 'first citizen' is a construction of 'self' in a non-hierarchical relationship to nature and all that it contains.

The 'second citizen' is 'self' in relation to other people who reside in Australia, the Nation state (Arabena 2008). It should be stated that

Aboriginal and Torres Strait Islander people felt that their 'first citizen' space (prefaced by non-hierarchical relationships with others and all things) allowed them to be responsible for acting on principles that are inherently Earth-caring. In their first citizenship state, Aboriginal and Torres Strait Islander people stated they do not experience colonisation. Refer to Figure1.

Identifies Country, then Nation

account for other than physical ● ●ecological Cognitive Power
accept world as mother and giver of life ●understand the Larger Context

displaces class and regulates equality ●knowledge referent to primacy of land

marked by diversity, plurality, nomadism ●protection of rights to cultural practices

accounts for past, present and future ●intergenerational continuation

citizenship framed by need ●engaging, maintaining eco system h

First citizenship model
resource negotiations● Universe Referent ●holarchical relationships
Citizenship
multiple expressions of citizenship● (Holarchical) ●practice custodianship

equality in diversity● ●reciprocal relationsips with all thing

natural state of being● ●some places are sacred

communitarian living arrangements● ●emphasis on complementarities

Earth centric economies● ●land as the cornerstone of well being

harmonise activities with nature and family ●Universe is kin, giver and sustainer
humanity is fused with the Universe ●teaching children connectivity
animals as citizens Earth caring philosophy

Figure 1: First Citizenship Model: Universe-referent citizenship (holarchical)

The 'second citizen' state is when people said that they experience 'being colonised' (See below). This second citizenship state is defined by hierarchical power relationships with other people invested in the nation state and underpinned by the principles and values of colonialism and neo-colonialism (Arabena 2008). This 'second citizen' state was perceived by

Aboriginal and Torres Strait Islander people to be a constricted space in which to practise Earth-caring principles.

knowledge sacrificed to progress

no account for other-than-physical ●   ●mono-cultured ways of life
accept world as exploitable resource●   ●seperation, not coherence

unnatural wellbeing●   ●practice individualism
reject Indigenous principles and
mechanisms   ●   ●impact of materialism

marginalise cultural ethics and moralities●   ●reinforce 'nation' values

working not living with community●   ●work with family support agencies

competence in colonial structures●   Second citizenship model   ●described as disadvantaged
                                                                      Aboriginal people referent
take decisions that promote progress●   to the Nation State   ●commit to goals of mainstream

adopt reductionist knowledges ●   ●forget bio-spiritual aspirations

assume characteristics of mainstream●   ●subjugate culture, language, knowledge

make representations to government●   ●disconnect from nature

allow 'others' be strategically invulnerable●   ●heirarchical relationships with people

framed by institutions●   ●cannot consider other living beings as kin
cannot relate naturally●   ●   ●aspire to Westernism

Figure 2: Second Citizenship Model: Aboriginal People referent to the Nation-State

Aboriginal and Torres Strait Islander informants stated that there is validity to both these modes of citizenship. Aboriginal and Torres Strait Islander informants said they felt able to traverse both modalities, moving from 'second citizen' to 'first citizen' in a real sense if they are able to access country and sacred spaces and are connected to land through other forms of cultural expression. People were also able to move from the 'second citizen' to 'first citizen' state in an imagined sense, particularly if they

reside in urban settings away from country but are able to imagine themselves 'in country' in their 'first citizen' state.

The ideals that people carry with them as the constant in their lives are more easily expressed in their first citizenship state, in non-hierarchical relationships with each other and with nature. This is because the ways and means of behaviour in Australian society are heavily influenced (consciously and unconsciously) by the formal rules for operating in cultural and political paradigms and in some instances, are particular to a climate or location. Perhaps being members of a minority group in a dominant society, Aboriginal and Torres Strait Islander people have included social values and traditions, customs and practices cognisant in their experiences of 'first citizen' within the aspects of human activity that make up their 'second citizen' state.

Aboriginal and Torres Strait Islander people articulate that it is necessary to utilise collectivist engagement strategies in their respective communities, in the wider society, in the environment and in the world. These strategies are used by Aboriginal and Torres Strait Islander people to overcome the challenges and adversities experienced in their interactions with individuals engaged in and belonging to the 'Nation State'. In establishing this holarchical relationship with nature at the centre of citizenship discourses, Aboriginal and Torres Strait Islander people are also able to assert that the protection of nature is critical to the protection of a holocentric citizenship state (constructed as the natural, Aboriginal and Torres Strait Islander citizenship state) and is a necessary feature of the second citizenship state (which is in a hierarchical relationship with other people in the Nation State).

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Aboriginal and Torres Strait Islander people think nature is worth preserving and protecting from harm on moral and aesthetic grounds. The duality in the natural protectionism of Aboriginal and Torres Strait Islander citizenry might be exemplified in artwork (people painting country for moral or aesthetic reasons), in ceremony (where people become part of the landscape or re-enact coming out of the landscape) and in hunting (people taking what they need and moving to allow country to regenerate or, in fire-lighting activities).

This kind of attention to natural processes does not lead to a minimisation of the significance of the naturalness of those processes. Rather, by examining what in nature is aesthetically worthy of protection, and then asking how far one is entitled to go in one's protective mission, it transpires that Aboriginal and Torres Strait Islander people have a special stake in sustaining the interdependence of nature. Since that very interdependence is essential to the natural, Aboriginal and Torres Strait Islander citizenship, the roles and responsibilities of protection of nature can be referred to as having intrinsic regard for nature. This natural protectionism is underpinned by a set of values that has seen the continuation of a non-hierarchical Aboriginal citizenship mode for thousands of years that is based on concepts of respect, equality (or holarchical relationships between peoples and between peoples and nature) and of restraint, not only in interactions between people but also within our environment.

If humans are not the only members of the Earth community that have citizenship rights and the source of those rights is not a human law, then what is established is the need to consider citizenship differently, which is one of the objectives of this thesis. The habit of citizenship on the Australian continent was concerned with human and non-human, with the physical and non-physical and located in the Universe, which were both a

locale and a movement. Within the Universe community in Australia the well-being of ecosystems in which we lived was paramount. Ecologists similarly state that none of the components of the Earth's biosphere can survive except within the Earth's ecosystems.

Callinan (2003:112) explained that 'the well-being of each citizen of the Earth community is derived from and cannot take precedence over the well being of the Earth as a whole'. Accordingly, he suggests the first principle of Earth jurisprudence (and the Great Jurisprudence by extension) must be to give precedence to the survival, health and prospering of the whole community over the interests of any individual or human society. Earth and the Great Jurisprudence provide the framework for Universe-referent citizenship and construct an indigenous citizenship paradigm in which we are all indigenous to Earth or the Universe.

6.2 Rights and responsibilities in newly constructed citizenship

Thomas Berry (2001) proposed that every component [citizen] in the Earth [Universe] community has three rights: the right to be, the right to habitat and the right to fulfil its role in the ever-renewing processes of the Earth [Universe] community. In stating this, Berry describes the essence of the role of each citizen of the Earth community. Callinan (2003:114) acknowledges that 'each member [citizen] of the community is a subject of the community and has an inalienable right to be part of that community and to continue expressing itself in relationship to other members [citizens] of the community.' He continues that each member of a community has both the right to be part of that community and the right to be a distinct member in that community, able to enter relationships with other members, define its role and make its contribution to the community.

To be a Universe-referent citizen is to recognise that nothing emerges independently: it is already embedded in a cyclic relationship within which it is dependent on surrounding events and things, as they are dependent on it. Dalton (1999:144) says that each cyclic scheme is also embedded in other schemes or sets of schemes. As the emergence of this being is pre-established - in sets of schemes prior to its existence – so too are its rights and our responsibilities to it. Dalton argues these dynamic processes of rights and responsibilities, obligations and reciprocations are pre-determined and confront the mistakes of reductionism on one hand and of instrumentation on the other: 'Wholes' that emerge in the Universe are not merely the sum of their components; some new dimension is achieved (Dalton 1999:146). If humans can appreciate this view, then we understand ourselves to be intimately related to all things, extending beyond the living world to the various natural phenomena and the wholes that emerge in other dimensions of the Universe. Our rights and responsibilities as Universe-referent citizens can be described practically as participating in the creative processes of the Universe, and consciously exercise knowing and meaning-making in unity with the Universe itself.

6.2.1 Human Citizenship in the year 2050

At a *Planet in 2050* symposium in Lund, October 2008[31] a working group on Culture and Development sought to describe a type of citizenry in which individuals and communities achieved global ecosystem health and human well-being through global equity and solidarity and a balanced relationship with nature. At a weeklong workshop it was determined this citizenry would be achieved through approaches in which people:

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[31] International Geosphere-Biosphere Programme (IGBP) *The Planet in 2050 Symposium.* 26-31 October 2008, Lund, Sweden. www.theplanet2050.org . Accessed 18th September 200

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- All have their basic human needs fulfilled, access to equitable opportunities, and are able to pursue sustainable livelihoods and achieve well-being
  - Experience a sense of place and belonging in nature and are able to live with purpose meaning. They value connections, their inner life is rich with emotion and spirituality and people base their personal relationships on mutual trust, care and compassion
  - Value global solidarity and peace, respect for cultural diversity, peaceful conflict resolution, cooperation, trust, and responsibility. Governance processes are characterised by transparency, accountability, openness, inclusiveness, participation, and decision-making at all levels is shaped by a sense of interdependence and unity in relationships within a single human family and the Earth system as a whole
  - Invest in an economic system built on paradigms that focus on development rather than growth and is regulated from the global to the local level based on principles of justice[32].

The different components of wellbeing of the planet/Earth system are described in the form of a wheel (see Figure 3) where ecosystem health is the center and foundation for human and societal well-being at throughout the world. The model articulates a health and wellbeing system in which human health is deeply embedded in and dependent on the health of ecosystems across the world. The model was used in the workshop to identify and connect five major pathways which humanity needs to employ at the commencement of the twenty-first century in order to ensure health and well-being into the future.

It was decided by the participants at the workshop that all five 'pathways' needed to be employed to achieve health and well-being of society and

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[32] The Planet in 2050 Working Group Draft Report – January 2009. Accessed from the website by password. www.theplanet2050.org on 9th September 2009.

individuals in the context of the ecosystems in which we live. Also discussed were the points of intervention along each pathway that could be used to address the linkages between ecosystem health and public/societal health. It was identified that this new citizenship could be developed by strengthening the ties between different spokes of the wheel, connecting disparate solutions to address a single aspect of ecosystem and human health, or by creating new linkages.
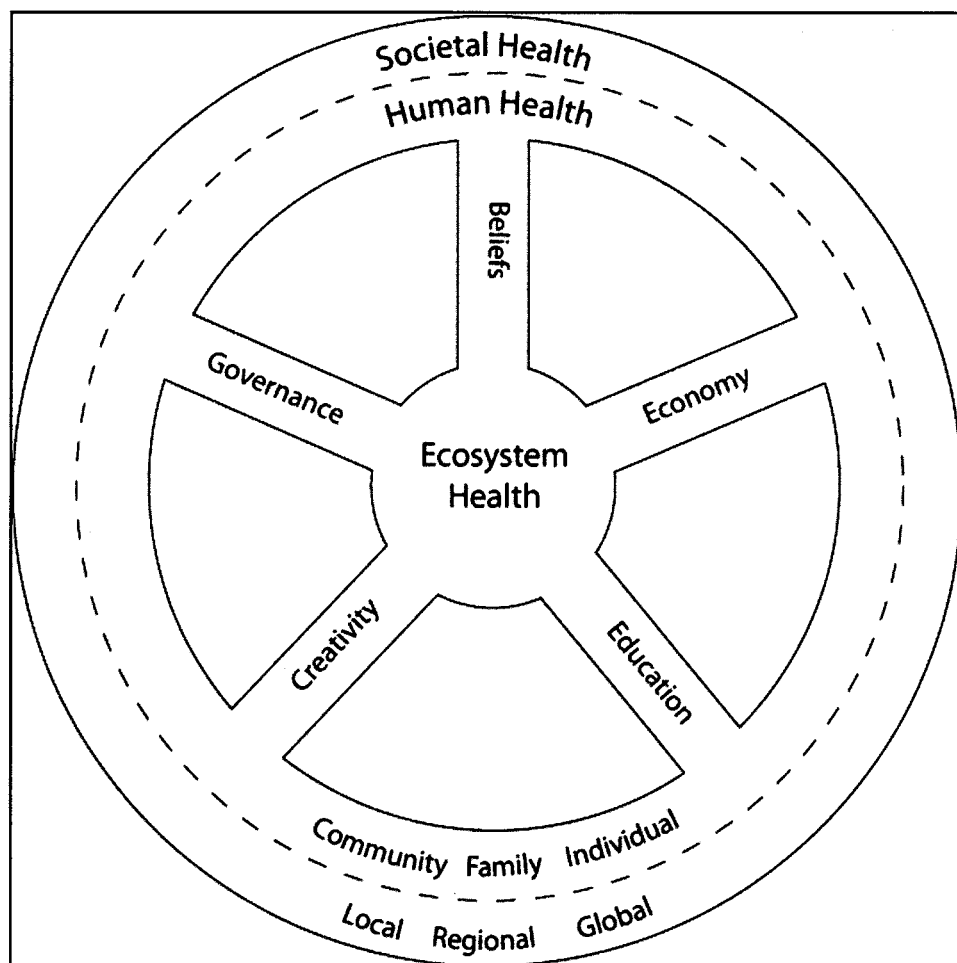

Figure 3: Ecosystem and Human Health and Wellbeing Model: Developed by the Culture and Development working group at the Planet in 2050 Workshop, IGGB, Lund, Sweden. October 2008. Information sourced from: **www.theplanet2050.org** (Accessed 09 September 2009).

It was seen that recognizing and empowering people as citizens was fundamental to the achievement of ecosystem, human health and well-being. People's ability to enact their rights and responsibilities in ecosystem and human health was to individually and collectively ensure social good including the functionality and integrity of ecosystems–and opportunities of citizenship and to form and operate systems that supported diverse actors, at different levels, to act more sustainably. Systems invariably included new forms of engagement and were accountable to citizens. The working group, of which I was a member, envisioned responsive and adaptive systems to encourage exemplify and facilitate a transition by citizens and their representative bodied to uptake tasks to create health and well-being.

It will take systematic and concerted efforts to develop and strengthen inclusive policy and decision making processes so our human society can decrease vulnerability of other humans and other beings in ecosystems. This will require a radicalisation of citizen activity; the need to consider citizenship differently is emphasised in this thesis.

A Citizenship Continuum: Considering Citizenship Differently

A citizenship continuum is one in which the ecosystems in which we live are the organising principle of our citizenship; the outer bounds of this citizenship continuum comprise the Universe. The interface of our citizenship experience is the Earth (soil, water, plants, and animals) the Universe and the other beings that exist with us at this time in the story of the Universe. This citizenship requires that we humans understand ourselves as members of an Earth community of interdependent parts and that citizenship is inclusive of other beings – citizens have rights, laws and obligations they fulfill as citizens of the Universe and are similarly manifest from the Universe. The citizenship continuum is inclusive of current citizenship and also incorporates anthropocentric to non-anthropocentric, theo-centric and holocentric citizenship. Humanity is currently structured into nations, cultures, as ethnic groups and civilizations, but in essence

being indigenous to the Universe sees us as a species among species. Universe-referent citizenship would require us to participate in dialogues and activities with other fellow citizens promoting and engaging in inter-species economy, inter-species wellbeing, inter-species education, inter-species governance, an inter-species religious mode and an inter-species ethical norm. This citizenship continuum would require us to move beyond our anthropocentric-centered language to develop new modes of communicating, new modes of socializing and new ways of 'seeing like a citizen'.

These citizenship continuums have been discussed previously in the ecological literature; Callicott (1989:82) found that Aldo Leopold in his Sand Country Almanac bases his land ethic – the care and concern for the biotic community on Earth – 'on evolutionary and ecological biology set in a background of Copernican astronomy with evolutionary theory providing the conceptual link between ethics and social organisation and development'. This land ethic provides a sense of 'kinship with fellow creatures' and 'fellow voyagers' with us in the 'odyssey of evolution' (Callicott 1989:82-85).

Similarly, a Darwinian perspective holds that natural selection has endowed the human being with an affective moral response to perceived bonds of kinship and community membership and identity. This in effect develops in humans a moral and ethical relationship to all members of the Earth community (Callicott 1989:83). When the natural environment and land are represented as community, a biotic community, an environmental or land ethic is both possible – the biopsychological and cognitive conditions are in place – and necessary – since human beings have collectively acquired the power to destroy the integrity, diversity and stability of the planets systems and have done so systematically (Callicott 1989:84).

Different continuums of citizenship and different descriptions of Universe allow for the intrinsic value of the interconnectedness of the integral Universe community. Our new interface in citizenship affairs is between the Universe, nature and ourselves. Citizenship continuums are underpinning dominant discourses - from anthropocentric theocentric and non-anthropocentric, colonial, to oppress to post-colonial, singular ethnic group, to invited ethnic groups to unintended multiculturalism. These citizenship continuums are generating citizenship dissent, which is growing throughout the world on many fronts, and heralding a need for a coherent common vision for the future that is capable of uniting all who strive for environmental and social justice. New continuums of citizenship and the Universe based on land as the organising principle provide a positive manifesto for the creation of ecologically sustainable human societies on Earth.

Chapter Summary

This chapter has sought to articulate elements of a citizenship continuum to promote a broadening of the citizenship subject to develop conscious empathy and altruism toward other citizens of the Universe community. Included are models that show how Aboriginal and Torres Strait Islander people move seamlessly between two citizenship states in Australia: one in holarchical relationship with all entities residing and organised on 'country', and their subject citizenship status in the nation state.

This was done to show it is possible to move into other citizenship states separate from those advocated by nation states; citizenship can encompass humans and non-humans in different systems of support and cognition. Citizenship continuums that promote the development of ethics and moralities determined by land require a systemic restructuring of current nation-based citizenship values, principles and processes. This restructuring exercise needs to emphasise how humans need to relate to other human and

non-human citizens that share our ecosystems. In this chapter the idea that new inclusive continuums of citizenship could facilitate our movement away from biocide toward sustainability was explored.

In the next chapter the answers provided by Aboriginal and Torres Strait Islander people are incorporated into the transformational capacity of Universe-referent citizenship. Sometimes referred to as Universal Citizenship, this information is both deconstructive to highlight those Aboriginal and Torres Strait Islander concepts under pressure from erasure (though still useable) and whilst they have not been superceded, there are concepts described in this chapter that reveal an emergence of ideas that can no longer be thought of 'in the old way' but, if unfettered, provide new opportunity for thinking and action.

Chapter Seven

Recalibration: 'Revealing the Human Underneath'

Even as new concepts of the Universe have arisen within dominant Western philosophical, social and political traditions, the cosmic concepts that organise and unify the Universe persist in Aboriginal and Torres Strait Islander societies. However, changes are occurring in these concepts due to the adoption of primarily theocentric rather than anthropocentric views. This adoption has perpetuated a transition from a non-anthropocentric to a view in which 'humans, by divine decree, had dominion ... over the Earth [which they are enjoined to] fill and subdue... and over every living thing that moves upon the Earth' (Gen. 1:26, 28). The repositioning of the human in other-than-human affairs is a recent adaptation of Indigenous people's 'creation' stories and centralises the self-importance of the human in the larger scheme of the Universe. This repositioning can be used by contemporary Aboriginal and Torres Strait Islander people when explaining being Universe-referent.

Fox (1995:9) finds this placement of the human to be the single deepest and most persistent assumption of (at least) all the dominant Western philosophical, social and political traditions since the time of the classical Greeks. This view has been captured in some of the worldviews of the interviewee community when they spoke of being mostly concerned with exposing discriminatory assumptions that are confined to human realms, that is, to issues to do with imperialism, race, socioeconomic class and gender. John Seed, a prominent non-anthropocentric ecological activist writes that 'the idea that humans are the crown of creation, the source of all valuation, the measure of all things, is deeply embedded in our culture and

consciousness' (Seed 1985: 243). Whilst a different narrative to that told by Indigenous peoples who are not influenced solely by modern western Christianity, contemporary Indigenous peoples in this interview community are moving away from those older narratives which hold that that 'human beings came last in the creation story of the Earth, not as the crown of creation but as the "little brother" of all who came before him' (Deloria 1999).

Aboriginal and Torres Strait Islander people who live with and are concerned about modern Australian society are often obliged to move away from narratives to which we are obliged to pay heed and learn from others in the non-human realm. There are very few current national forums that allow Aboriginal and Torres Strait Islander peoples to consider, for example the impacts of issues such as environmental degradation, loss of biodiversity, loss of language and non-participation in 'caring for country' on the health and well-being of Indigenous peoples. Despite this lack of a forum, Indigenous people still hold a philosophical narrative that indicates that the Universe is manifest internally and externally, physically and metaphysically, in micro and macro terms and as a space in which life meets life in all things.

Moving away from these narratives is made possible when the identities of Aboriginal and Torres Strait Islander people are constrained by the homogenising narratives of western industrialised society. Universe-referent citizenship discourses then disrupt homogeneous narratives of society and extend beyond personal experiences to incorporate or acknowledge the roles and responsibilities of other people and beings inhabiting 'country'. As the largest battle for Aboriginal and Torres Strait Islander people in Australia has been the protection of country, it has been important for land or country-based ethics and values to be concentric to the development of Universe-referent citizenship.

I propose that the protection of country and assuming responsibility for living beings that share country are not political concepts; these concepts have been reported as having a role and responsibility in social agency and personal transformation mostly concerned with belonging. Aboriginal and Torres Strait Islander people have been fluid in their ability to match their citizenship states to experience, contravening the mono-cultured expressions of citizenship that permeate the rigid expressions of a singular type of 'Australian citizen'. Aboriginal and Torres Strait Islander people are capable of simultaneously:

- Being a citizen of Aboriginal and Torres Strait Islander culture;

- Defining citizenship in a geographic and political space separate to, or 'beyond' the ideals of ' the nation state';

- Composing citizenship states that are related to real, imagined and perceived places and that is not limited to the physicality of a person's location;

- Experiencing citizenship around different centralising points – for example where people are united by a common grief, a common need, a common emotional state and a commonality in a capacity for healing.

In this sense, Aboriginal and Torres Strait Islander people experience citizenship in ways that are framed by need and takes into account past, present and future citizenship modalities. Citizenship is recognised within different generational and spatial constructs that are not readily accommodated by liberal democratic processes. Citizenship is an expression of cultural heritage – the prevailing images, conceptions, representations, practises and placement of citizenship are within a cultural code that encapsulates what individuals perceive to be their collective cultural heritage.

Previously in this thesis the respondents identified they felt that they could engage with the Universe simultaneously as a phenomenon, a physically constructed space, a place in which safety and security is assured and in which all thing are respectfully considered. This mode of belonging ventures beyond the liberal and communitarian ideals of citizenship. Aboriginal and Torres Strait Islander people believed there to be a respectful connection between all the diversities that exist in the Universe and that we are part of a journey that is fifteen billion years old. The Universe is described as encompassing the world and yet was also perceived as existing in a locale. The Universe is a real as well as an imagined space, physically absent but metaphysically present at all times and in all ways (Arabena 2009: 24).

To be a citizen of the Universe, the respondents identified a need to develop competencies which would enable them to traverse other countries and cultures, recognise the connection and diversity of all things, place themselves in equal relationships with all other living and non-living entities, be positive and protect the environment in which we all live, have a consciousness about the largest context in which we live. Universe-referent citizenship would require that humans foster 'communities of becoming' that are also Universe-referent, practicing stewardship and custodianship, having land/country as a central organising principle and demonstrating a preparedness to connect rather than restrain (Arabena 2009: 24).

For some respondents, being Universe-referent meant 'stretching your imagination and realising your fullest potential, and moving beyond that... forecasting into the future for future generations' (R6). This forward-looking imagination grants us the capability to create a viable future, not only for ourselves, but also for all Earthly creatures. Our potential lies in our capacity to look outside of what we know into what it is that is known only at a deep level; this deep imagination lies in the non-ordinary states of

consciousness, archetypes, dreams, vision, ritual nature and elsewhere (Plotkin 2008:454).

One respondent felt she was 'still growing in her whole being as a Universe-referent citizen' recognising a need to 'come back to her own philosophy and growing in that [traditional] wisdom tradition...' (R4) not only engaging with western political action and thought as required in her employment. In her view, not only would we all aspire to human rights, but 'human rights on country' in which 'the black and white would be erased and we would reveal the 'human' underneath' (R4).

Thus, in this way country is seen as a 'non-assimilatory space in which Aboriginal and Torres Strait Islander people are recognisably equal in our diversity, where we have the same opportunities without being made the same and where we are not obliged to become something; we can practice what we need to be on country, reaching our human maturity in families in ways that, in the twenty first century, would benefit everyone in the world' (R4). To become Universe-referent, this respondent says, it would be important to develop (or regain) her capacity for internal and external regulation of herself and her environment. She states that she will know when she achieves this balance because '...her internal self would be balanced with the environment in which she lived' (R4).

Another described that he recalibrated his internal and external self in a Universe that is a specific locale:

> My Universe is a big Karri tree, it is part of really strong country –I know its quiet, it has a smell, it behaves in a certain way, it feels in a certain way...' (R5)

In doing so he with others in this interviewee community animates country and gives tangible senses to country. His Universe is where he grew up on that country where the big Karri trees grow:

'I don't see it enough, and that's where I belong. It is the country I am responsible for asserting those [Indigenous] values. Other people have other country where they are responsible to, for sharing those same values.' (R5)

During the interview he questioned why he feels this way about country, and why it is different to others who have the same connection:

I know cousins of mine don't have that same feeling, we were just there and we had to do things and we were told things and we learned things...that's where I am a citizen of. That's where my Universe is. That's where I come from. That's where I go back to. And that's it... and that would be my sincerest hope, that people could feel that way about a patch of land, so they would actually know how to deal with it. (R5)

In these comments, this respondent is describing his unique relationship with that unique place; he acknowledges he has a unique ecological role and a specific way of belonging to the biosphere. He is also able to describe his conscious knowledge of that place which is different to that of his cousins.

By adopting Indigenous values as concentric to Australian values and as universal values this respondent says 'we'd probably be able to have a lot better long term thinking planning for ourselves and have more respect for our kin [animals] that are on country' (R5). Having Indigenous values would assist in the development of a mutual understanding in which all life would be treated as sacred and reciprocity would be considered as important as respect and kinship.

The experience of indigenousness, he says, would be the essence of human existence. 'Indigenous people's ways are fundamental truths that are known, and forgotten, by Western society, but it does not mean western society has not been built on them. We all have the same ancestors'(R19).

Thus Universal Citizenship is also a social reinforcement of obligatory responsibilities to country in which there would be an extension of the capacity of all people to implement indigenous values, laws and customs linked to our unique role as ecologians and to a vision of an imagined future.

Being a Universe-referent citizen would emotionally connect people to country, and from this position develop values that come into effect when making decisions about resources. Decisions made from an emotional-connection-to-country based perspective are essential to a life-sustaining society. There are barriers, however, to Indigenous peoples facilitating this understanding with non-Indigenous others with one respondent stating:

> We could devise different approaches to Earth caring, but the modernists have firmly rejected these values and maintained the "God gave man dominion over all the Earth" model. Its incorrect – Indigenous peoples have knowledge structured around values that are far more intelligent than that. Global warming can facilitate attitudinal shifts. We have the technological capacity to use other energy sources. Also imperative is the need to know it but understand what you have got on the plate in front of you, and your roof over your head, where it comes from, how it got there and what it took to get there' (R10)

Universal citizenship would value diversity while consigning us all to the experience of humanness as kin to everything else. This view would necessarily challenge anthropocentrism – hierarchical relationships with kin – transforming these relationships so that people could participate in holarchical relationships in which humans and nature hold each other.

Respondents felt that to be a Universal Citizen would require redressing current worldviews, principles, values, and personal rewards. These and other instinctive resources would need to be reshaped so that:

> 'individualism would give way to more collectivist ideas in which individuals would want to do something for others... we would necessarily have to fulfil a duty of care to the planet... we would

recognise when the planet is hurting and assume personal responsibility for its restitution...every aspect of life in the environment needs to be cared for and treated well' (R11).

This inward journey is a soul discovery referred to by Berry (1988:211) as 'inscendence', something that is necessary to bring Universal citizenship into effect as transcendence. By participating in an inward and outward journey, Universe-referent Citizens would attempt to 'practice non-duality, connect as oneness with nature, promote all people adopting an Indigenous view, and call the entire planet "home"'(R6). This practice was similarly expressed by R2, R11, R15, and R20. One respondent expressed a 'total appreciation for what this home [planet] brought for us, saying that the life on planet Earth is a miracle in itself' (R7).

He felt he could connect to the Universe through cultural practices that enhanced his emotional state. While three respondents did not feel that becoming a Universal Citizen was possible in their current life, he felt it was possible, '...by culturally connecting with family, country, past and future' (R7). His experience of being a Universal Citizen was made possible by experiencing his own nature in nature, a self-described kind of cosmic consciousness, or being with people on country. He too felt that an emotional connection to country is paramount as a basis for Universe-referent citizenship.

7.1 Climate Change as Opportunity

As so often is the case, the opportunity at the heart of the twenty-first century arises from a deep crisis that offers both opportunity and tragedy. The essence of being Universe-referent, however, was thought by over three-quarters of the respondents to only be possible if rendered from tragedy.

As one respondent said:

> To bring UC into effect will require a massive destruction of the Earth;
> War of the Worlds; UFO coming to attack us; something that
> humanity can unite against. We seem to do it better in adversity, not to
> unite to assist bring something new into the world (R15).

For example interviewees stated that the tsunami (December 2006) was a catalyst for common humanity to come to the fore. Tragedy on this scale, said one respondent erases the colour code 'turning human beings into human beings again' (R4). Another respondent said:

> Nothing positive will ever bring people together like this [a Universe-
> referent citizen], only tragedy. World events transcend borders,
> nationalities, countries; tragedies actually erase all of it; it takes away
> 'black' and 'white' and reveals the human in us all (R15)

This opinion was also shared by R4, R6 and R9. These types of catastrophic events provide opportunities for people to experience deep connection, profound giving, and acceptance of our position in the Universe and provide opportunities to practise benevolence at the core of being a Universe-referent citizen:

> Awareness, joy from knowing that there is something deeper to this
> that we are contributing to. We are responsible for actions that affect
> other people; we need to accept that small changes in everyday lives
> make a difference. Universe-referent citizenship can be brought into
> effect by people who have experienced their own mortality [therefore
> value life], who experience nature, through animals and living with the
> land. We need to acknowledgement that the Universe is on a journey,
> and this journey can be measured by us in generations of beings who
> have lived in it. We are all on a journey together. (R14)

The sustainability crisis and climate change are perceived to provide opportunities for dialogic exchange and correcting the relationships with all beings we share the planet with, both now and into the future. One respondent nominated that climate change is:

> About humanity, not about saving the world. If we go, if all of us disappear, the world will keep on spinning. It doesn't care about us. It would be of benefit for everyone and everything if people realised that humanity really does not matter much, that the world could survive without us on it....we have a custodian responsibility and we should fulfil that responsibility. That is our greatest contribution to the Earth and to our future generations. (R5)

This comment is important in the development of a Universe-referent citizenship and whilst not specifically relating to human-only knowledge of the Universe, does allude to another narrative that has been diminished in Indigenous philosophy over the years. This diminished narrative states that Planet Earth is not unique in the cosmos, and that there are other ways of knowing the Universe. Deloria (2002:214) states that other planets probably have the necessary physical requirements for originating and sustaining life, therefore the Universe is not designed only for humans on Earth to understand it:

> Our Earth history may only be a minor episode in the history of life in this region of space thus perpetuating systems of knowledge that is oppositional to a view that human reason or human distinctions about what is good or evil is the centre and the pivot of the Universe.

Some of the interviewees could not think of being a citizen of the Universe, because it raised issues of alien life, but this is precisely what needs to be considered in the development of Universe-referent citizenship. If we conjecture that the Universe is self-creating, then the many Universes, singularly and in their assembly that are the creations of human minds may have counterparts in other forms of intelligence developed by the Universe in its quest to understand itself.

Aboriginal and Torres Strait Islander people perceived climate change as a doomsday scenario presenting humanity with a chance for reflection and

evaluation so that they can understand the limits of and connect with country. One interviewee described this as the proper feeling from which to govern decision-making:

> If people felt about their patch of land the way that Noongar did, the world would be a different place. Decisions would be made from a different position, and produce a different result. (R5)

Interviewees explained that 'global warming' forces us to think about how lives are lived and the purpose and meaning of those lives. Global warming provides us with an opportunity to talk about change, for 'correct' action. One interviewee asked the question: How many people they [those with corrupt power] are going to kill, maim or disempowered in the process of trying to hold their ideals?' (R10). Change will not happen overnight; two respondents stated that it will take years to bring new ideas into effect. Small groups or tribes of people could precipitate these changes:

> It doesn't matter; a change in Prime Minister, see, Rome did not disappear in a day, those ancient civilisations did not just disappear overnight. But the people did it, they made the change. All those magnificent cultures were changed by people. Small groups, it is more tribal in a sense. The tribalism of the past made things happen and it is this that will make the change. Small groups with the same ideas around the world doing things together and expanding ideas; I think it could happen. (R14)

Thus the transition to becoming a Universal Citizen is rooted in a transpersonal experience, in an emotional, rather than physical affiliation with nature, experienced as reverence. This is something referred to by Plotkin (2008:3) as 'a sacred calling of mature persons capable of developing and sustaining relationships with country and kin'.

7.2 Tools for Transformation

The tools proposed in this thesis are: Indigenous transformational reciprocity and mutuality; imagination; rapid spiritual growth;

recognition that we are ecologically significant; adaptation; technology; narratives; rituals; stewardship and custodianship. I use the term tool broadly enough to include those that can be used to produce intangible commodities such as those that produce 'education', 'health', knowledge', or 'decisions'. These tools allow universe referent citizens the most autonomous action by tools that are least controlled by others.

Indigenous transformational reciprocity and mutuality become necessary tools of knowledge construction for being a Universe-referent citizen, as does imagination. This is necessary as everything in the Universe is 'steadily moving toward entirely new terrain, entirely new sequences of development including panoramic arcs to our own existence as well as a replicating pattern taking place that has consequences for our own species and new species emergence' (Berry 1999:162-63 and 198-99).

The tools necessary to manifest Universe-referent citizenship were seen by the respondents to be compromised, particularly the media which is 'is not doing anything to foster this kind of citizenship because it [the media] needs to keep churning out this idea that humanity is only to be that as defined by "those in charge"' (R2). Humans are being given a real chance for rapid spiritual growth, says another respondent, where attention is focused on the family and then other people are brought into this focus in ever-widening circles of influence:

> '[The Universe] keeps presenting us with opportunities to unite, to develop an ideology to draw together as one. Humans should be willing to embrace it... Universal Citizenship starts with family – I can instil these kinds of values in my family; I can start it as a base root level, and say this is what we believe in: this is how you are a good person, this is how you love everybody, this is how you are kind to the Earth and kind to animals and hopefully it is a trickle-on effect. But realistically we need a 'big thing' to draw us all together to rouse people out of their comfort zone... People don't like holding a mirror

up to themselves. People don't like what they are going to see. And this is part of rapid spiritual growth, a spiritual revolution' (R15).

Whilst this respondent saw rapid spiritual growth as a tool and an asset of the Universe-referent citizen, so too were healing and wholeness seen as fundamental to a holistic approach to individual and collectives:

> Becoming a Universal Citizen is a journey past fear and a commitment to learning from everyone we come into contact with. A key point of wholeness is that people need to have sovereignty is on the inside of themselves; finding stillness on the inside and about coming to terms with your place in the world, however you do that. [You] Personally need to confront fears of the 'other' and to open your own mind to develop and maintain "freedom". This is best achieved when we place our self in the context of the Great Self – we all contribute when we live a life of consciousness, awareness, meaning and purpose (R16).

Recognition that we are ecologically significant to each other is another important tool for establishing Universe-referent citizenship. People have to maintain their boundaries, roles and responsibilities by participating in ecological practices that are complementary, though different. Aboriginal and Torres Strait Islander people are not homogeneous; instead, we are a myriad of different beliefs and practices that are tied to landscape. Differences in ecological practices occur because people's landscapes are fundamentally different. One respondent said that:

> The first place of a person's identity is from that specific landscape. Aboriginal and Torres Strait Islander people are ecological agents and citizens who have multiple ways of belonging: to groups, to tribes, a landscape. There are governing rules about how people are governed by 'citizenship codes particular to landscape (R12).

These codes are performance based; taught, not told. People aspire to being good citizens in their landscape and use natural resources (e.g. sunlight) to navigate their way into the landscape.

There have been no discussions about how people manipulate the way sunlight performs in landscape and how it affects Aboriginal and Torres Strait Islander people. Universe-referent citizens are intimate with landscape, adaptive, responsive and resilient (R12).

What this respondent thinks we as a society have to change is our collective understanding of what Aboriginal and Torres Strait Islander people bring as a direct benefit to landscape:

> I [the respondent] think people will have to understand what it is that Aboriginal and Torres Strait Islander people give directly in terms of direct benefit to the landscape. I would like to think that non-Indigenous people would start to accept that we have lived in the environment for 40 000 years and that we must have done something right. Further, I think people need to understand there has been experimental change and adaptive change and positive management of that environment and that there is much to learn (as new citizens – only here 200 years) from Aboriginal and Torres Strait Islander people. These new citizens see themselves belonging more to the old country rather than to this ecological landscape' (R12).

On country, people work strategically toward provision for the future, transforming countryside in order to ensure a symbiotic relationship is in place for future generations. This is all managed in cultural parameters and constraints: 'if they [Aboriginal and Torres Strait Islander people] do something wrong they bear the consequences of that' (R18). This respondent goes on to say that we are not always privy to what people's citizenship experience is in landscape. It is beyond our influence and control:

> What they [custodians] do in country does not have to subscribe to our ideals. The do not have to practice ecologies that are not from that place, they do not have to use methods from elsewhere. What we have to get to is letting people express their ways of being on or off country. This requires continuous connection to country and a person whom will map you into the country too. There is a real difference between knowing and pretending to know. Universe-referent citizenship will be brought into effect with we look at what people do on country and look for ways to support it 18).

Another tool necessary to bring Universe-referent citizenship into effect was stated as adaptation, as an internal and external endeavour and as a principle – 'adaptation to circumstances, lifestyles, changes, locations is expected, but once the principles of being Universe-referent are developed then we need to carry these principles with us wherever we go, whatever we do, whomever we meet – respect, connectedness, community first, caring' (R1).

Universe-referent citizenship is Earth-bound as an experience but the belief and knowledge systems that inform citizenship are cognisant of the Universe; promoting different ways of structuring ourselves into country, widening our circle of compassion to embrace all living creatures and the whole of nature in 'its beauty, forever in gratitude and amazement' (R10). Our future together is 'orientated around our legacy for children and grandchildren. This legacy necessarily constructs our efforts as part of the Universe and as custodians of land' (R20). Education about lifeways across a person's lifetime then become important for Universe-referent citizenship, not as a mode of participation in industrialised societies, but as roles and responsibilities of people on Earth who want to live in life sustaining societies.

Technology is similarly seen as a tool of transformation. If Universe-referent citizens have ecological integrity and sunlight is a tool of transformation, then technologies that harness natural forces are necessary to support this form of citizenship. One respondent stated that we have the intellectual and technological capacity to utilise other forms of technology: solar, wind power, tides, and water.

> There is no reason why we can't be doing this. Our efforts should be directed to renewable resources, creating a smaller footprint, to consumer these renewable resources cognisant of ecological considerations. We need to cut back on fossil fuels. We are smart, we can do it, and so that is what needed to change (R5).

Education for transformation becomes important, then, to develop consciousness about the limits of resources, translate our intelligence of renewable resources into affirmative action and appropriate use of resources; we need to invest in technological development that enables transitions to different energy contexts that will not destroy country, but 'might have to destroy modernism, exchange ideas, issues and practices to ensure cultural health, survival and a strong foundation for future generations' (R20). This follows on from an Aboriginal and Torres Strait Islander tradition, that is, to transform country by use of natural resources to produce greater symbiosis. This natural transformation occurred within the well-developed emotional connection with country and was maintained within cultural and natural constraints.

Stewardship and custodianship were highlighted both half the respondents as significant tools for transformation. One respondent took some time to describe the difference between 'ownership' and 'stewardship', and between Indigenous views and western views of country. Westerners looking for evidence of ownership and occupation of country and seek evidence of ecological disruption by human habitation. In an Indigenous worldview, it may very well be that there is a genuine space, but the way you occupy that country is from your mind, or by the spirits of your ancestors. In this respondent's view, it does not make 'occupation' of space (and the physical or metaphysical evidence of that occupation) any less legitimate in terms of *how* that space is occupied; on the contrary non-physical occupation has as much integrity, and people have as much knowledge and experience of that place through non-trespass or the absence of it except in their minds, as they would through physical evidence of occupation:

> I believe that we project reality though our stories and it is a very human creation. So for me a core principle of Universal citizenship would have to be that in defining the anthropogenic nature of a place we need to instil that into how we relate to a place as citizens. So if the anthropogenic nature of a place is that it you don't go there, no one goes there -for example when mob say that's a spirit place, no one

goes there, because that is where the spirits go- then you don't go there. It is not that people haven't thought of that place, or created a sense of that place in their culture or that they do not have a responsibility to that place it is just that they do not habituate the place. You cannot have a western assumption that there is no proof of human habitation so there is no human story here. No, that is not the case. In the same way that people may have stories about stars and the moon and other things, this is our strength. In a western political sense we have lost our human story as we have allowed our disconnect to permeate our consciousness... this is what we would necessarily reclaim as Universe-referent citizens. (R20)

The same respondent was careful in the way he explained:

This form of citizenship comes through an ethic of other people's right to place, and a respect for a human created world. For me the world is anthropogenic. Many ecologists may say that there are many parts of the world in which there is no human activity, there is no human that is part of it and therefore has integrity. There is not one part of the planet that exists separate from the human condition, all of it real, imagined, visited, left, possessed and dispossessed, country in my mind and heart, country under my feet, country with sense and country being sensed by others – human and non-human. Country transformed, wilderness country, the last place on Earth, the sky above, the multiple Universes of all the cultures of the world, past, present and future. (R20)

All of these landscapes and locations are the realms of the Universe that this respondent perceives to be capable of being traversed and transformed, and in turn reinventing the human through this form of citizenship.

Universe as a locale and a movement

For some respondents, the Universe was a childhood locale, evocative of memories, feelings, happiness and loss. It was where a different life was lived, where they were dislocated from, where they felt safe and where they could expect peace and happiness. One respondent said that she would be returning to her Universe when she died, that she had a 'little plot with her name on it' (R13). The Universe was necessarily

about belonging for some people, a place that they understood and that understood them, in so much as they did not experience discrimination or racism, only respect. One respondent said that a Universal Citizen could be anyone who had respect for people and country:

> Any colour, any nationality, white, black, whatever, they are people who have a consciousness about their own selfishness in a western world and respect others and who are doing something about it (R1).

A Universal Citizen, said one respondent, 'has rituals that help connect with the context, and the context also helps you understand your connectivity to everybody else and nature' (R18). A Universe-referent citizen then understands that some actions have positive consequences while others have negative consequences. Universe-referent citizens demonstrate a preparedness to take responsibility for all consequences; they know their place in the world.

> 'What would have to change - I would need to be honest about my impact on the world and people around me. I would have to broaden my world view and understanding and that includes reading more and ensuring I have access to information and I digest it... I would also try to understand the deeper meaning in things. Empathy is important (R8).

Additionally, interviewees nominated that while understanding, connection and kinship are important to being a Universe-referent citizen, it is also necessary to recognise that our country [and our planet] is in constant movement:

> You move by the season, you move, it moves, its fluid; you've got to be able to move. You've got to be able to understand that things are dynamic, things happen from season to season and millennia to millennia (R6).

A Universe-referent citizen was viewed as 'someone who had the capacity to move from one land mass, one community, one culture, one anything

with ease and with comfort and in safety' (R18). Although this respondent promoted being able to move from land mass to land mass, she did not think that we are close to being global citizens, let alone a Universal Citizen: 'no government in the world is generous enough to allow anybody to become a Universal Citizen.

The closest we can get to that [in my experience] is ...when you are an Indigenous person who has been displaced and travels to a different place where you do not know anybody and you become a universal citizen in so much as you are amongst a whole range of nations of peoples and they accept you because of your indigeneity' (R18). In this particular answer, the respondent discusses how indigeneity becomes the universal. It becomes the Universe: 'I knew that when I went to New Zealand and the Maoris were so accepting and wanting to spend time and were generous of heart and spirit. It was because of our indigeneity. They wanted to know about my culture and it is a wonderful and warm thing, and it is not common' (R18).

Other respondents discussed the need to have safe passage between autonomous countries and the capacity for free movement without discrimination. Even though several respondents thought that 'we are all one; we are interconnected and have the same being, we come from the one creator sprit and the one Earth' (R14), there was also a need to highlight that a universal citizen is free from political interference, discrimination and exclusion.

Some respondents felt unsafe outside of the shared indigenousness, afraid that there would not be the same values, beliefs or appreciation of difference:

> It means moving beyond the Indigenous circles and being comfortable enough and participating in forums that are not. In my heart of hearts I am not always sure that there is the same value system or conceptual beliefs around how I view the world that would give commonality and

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understanding in terms of the broader stuff which would be the world or nations things. That may have different values or beliefs from mine and I am not sure that this difference would engender commonality or understanding (R10).

Another respondent stated that Universal citizenship embraces holism and chooses not to differentiate between racial and cultural categories, saying that rather 'we are all humans first and foremost [and we are] all nourished by the Earth' (R15). She says Indigenous peoples used to be sensitive to Earth's energy places were considered sacred sites and we can still draw nourishment from them. A Universe-referent citizen who was in tune with these locales would experience harmony, peace, and love, being able to 'gaze at people of every different race with love'. Jesus, she said, 'had love pouring out of his eyes and his hands. Can we be like that? It is very difficult to maintain with the stresses of the world' (R9). This respondent says that in order to practice this kind of love, we would be required to simplify our lives and live in natural rhythms:

> A simplification of desire and of possessions; living traditional lives; would we more able to be Universal Citizens than we are? We need to be in tune with the natural rhythms of the Earth, the seasonal rhythms. When I get into my car, I can't "hook into" these rhythms. I can't even live naturally; my house is not made out of natural products, I don't rely on natural light... even though I can't live without my air conditioner; I think there is part of me that wants to go wild (R9).

Another person simply said that as a Universal citizen they would 'experience fulfilment of identity, grace, forgiveness of past injustices to myself to others and to the country that I exist within ... when I looked at other people and structures in that country I was not failing country or myself.' (R16).

Universe-referent Citizenship – change, identity, peace

As one respondent said, citizenship necessarily involves other humans, 'you are not a citizen if there is no one else around. You might as well live in a

cave, you don't exist no one sees you. But if you are with someone else then that makes you part of the human race' (R14). In this sense, Universe-referent citizens join with other citizens to perpetrate acts of respectful action. But, for this respondent, being a Universe-referent citizen was primarily about promoting change, or being the 'change you want to see in the world' (R14). Change, he said can occur through correct use of information technology, money and power:

> Money should be shared; it should be there for people who have nothing. 50 cents a day can make a difference for a child; we can use the global internet to make people conscious of all these things... if we talked about species disappearing, then we could use the net to change people's consciousness at the same time. This is something that would make a difference (R14).

He also stated that Aboriginal and Torres Strait Islander people and Indigenous people in the world have a particular role and a responsibility in bringing the Universal citizen into effect:

> Our ancestors did not destroy this place. It started to happen when the people came from other places; it happened when they went to Brazil and chopped down their rainforest... our people have to help other people remember their connectedness.... It is our duty to help people remember we have the same [human] language, because we connect to the one common ancestor. One woman. She created us and she has given birth to everybody; not a man; a woman. I believe that, this first woman, the first to birth all of us in this country, she is here and she is the first citizen. She is our mother. Earth (R14).

Universe-referent citizens would see the Earth as the first citizen, the birth mother and a participant in all our affairs. Universe-referent citizens would then have to enable change and to be interchangeable, allowing different amalgams of people and organisations different ways of joining together while maintaining the original Earth identity of the first citizen.

> Universe-referent citizens then promote justice 'for everything; for the whole environment; for plants, for animals for everything. As a Universal Citizen I would expect to experience...doing things for

someone else, then you would get a sense of belonging to a greater (or bigger) mob, whoever that mob is, and you would do things for the greater good.' (R1).

From this perspective, a Universe-referent citizen would focus on the needs of other people before their own, refocusing on others rather than self. This view promotes a connection with a larger grouping of people and is a fundamental foundation of the type of tribalism necessary for human reinvention. As one respondent put it:

'people cannot experience belonging to a larger mob until they do something for someone else. Only then is it possible to bring the experience back and say ...oh, I think I might have some of that for myself' (R9). In this context permission or permissibility is an issue, or something that is made possible within personal, cultural and natural constraints.

People can experience anything they want so long as they have permission, are granted permission and can give themselves permission to do or have something. Whilst Universal citizenship comes into effect by ...beginning from me. I can't expect everyone else to change. It has to start with me. I can change and from that others may see it too. Like that movie 'Pay it forward'. That movie made me think about whole lots of things 17).

A Universe-referent model of citizenship will have to not only give people their choices and responsibilities but will also have to help people with their efficacy – their capacity to change things and themselves. Being a good citizen in an Aboriginal sense means:

'talk for country, look at hybrid ways of remaining on country, engage with the western system, engage with the economy but not get greedy, make sure that when you go back to your own communities. You also need to ensure that community people are engaged with what you are doing on country.' (R19).

7.3 Co-existence as a Universe-referent citizen

Several people interviewed nominated that they were already Universe-referent citizens, in that they had made multiple adaptations in their

connections while maintaining their original identity. This original identity was not perceived as conformist: people had made a concerted effort to be bound by their Aboriginal rules but others did not respect these rules in contemporary Australian society. These perceptions made it difficult to join together with others outside of an Aboriginal community, it made it difficult to feel responsible, connected and to make decisions as a human community:

> I co-exist in an unjust society and I feel at times, and that is a by-product of being Aboriginal, you can see it in my people. There is a collective responsibility as a tribe, a responsibility of self, and then decisions are made about how we come together as a mob (R17).

Universe-referent citizenship, however, was recognised by one respondent as a vehicle that could allow for multiple forms of belonging:

> So I could be a Buddhist Aboriginal, or I could join another mob; you can group altogether, but I would still be from my mob. I would not be bound by their rules, but I would be able to join together with them. [Based on this definition] I already think I am a Universal Citizen (R9).

Another person stated that they would expect to experience fulfilment of identity, grace, forgiveness of past injustices to themselves and others and to the country that they exist within, and that they would feel that when they looked at other people and structures in that country they was not failing country or themselves.

> I would feel that my failings were my failings and I could live with that. I would not have to reinvent the system every time I put my hand up for an Indigenous issue or as an Indigenous person. I would not feel like I had to re-educate a non Indigenous society every time I, as a fair skinned person, said I was an Aboriginal because they would understand that there is a multiplicity of expressions of being Aboriginal people in Australia. But in terms of country I would feel like while were mediating a western economic system of power we were doing so within the bounds of our ethics rather than feeling like we were being done over and feeling like we were being tripped and

feeling like we were being ignored. I would feel a greater sense of identity, well-being, efficacy and belonging (R20).

In order to co-exist with others as a Universe-referent citizen, this person saw that devolution of power to recognise Aboriginal polities, that is Aboriginal political structures that are tied to place and kin was essential:

> These organisations are rightly or wrongly able to mediate, protect, shield and provide a range of opportunities for people in country. Prescribed Body Corporate are the service delivery agencies we created and that we have a sense of ownership of and that we engage with. Sometimes [these organisations] get captured by families but prove themselves to be resilient by healing themselves and coming out of it again (R20).

Universe-referent citizenship comes down to a set of core principles that engage a sense of spirit, a political system and a system of governance and the ecologies that they exist in and rely on:

> The core principles should enshrine respect for being in your country and a representative out of your country. You need to respect the difference of other people's country. The Precautionary Principle is one of the core values, as is intergenerational equity, and obligation and responsibility formulated through systems of eldership, particular groups and knowledges. This takes into account the history of a place; its changing biology and ecologies; its changing sense of spirituality (R12).

Universe-referent citizenship is defined as core principles that engage human intelligence, imagination, emotional capacity, a sense of spirit, a political system and a system of governance and the ecologies that they exist in and rely on to improve the lives of humans and the beings with whom we co exist. Universe-referent citizenship is perceived as an identity capable of unifying people together, a citizenship in which people could together devise strategies to care for country and kin. Universe-referent citizenship was seen as an individual and communal obligation to restore conditions that are conducive to the health of land and life. Seen as a vehicle to transform personally, communally and to gain a real appreciation

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for country, Universe-referent citizenship acknowledges the past and what people plan for in the future. Model of Universe-referent Citizenship would have to give people opportunities to enact their choices and responsibilities but would also have to help people with their efficacy – their capacity to change things and themselves.

Harmonic Identities

Aboriginal and Torres Strait Islander people respondents stated that harmonic identities could be strengthened and nourished through re-establishing symbolic and practical connections between individuals, land and sea, and connections between ancient pasts and the present. What is hoped to be achieved through the reconciliation of Indigenous and ecological knowledges is an opportunity for a transformed view of citizenry, one which reflects non-individualistic beneficial membership in tribal and collective relationships with one another, the place and the community of life systems (Sissons 2005:19).

These responses from the people participating in the research reflect societal and harmonic structures and systems based on an understanding of our place in the Universe. Expressed in statements from the respondents to my questions were the following principles of being Universe-referent that promoted harmonic identities:

- Everyone and everything has a sacred role to play in the unfolding of the Universe, because everyone has a stake in it (effecting people's morality and ethics);
- Our greatest individual efforts would be directed toward servicing the whole (related to tribal living);
- We would change our behaviour to be less consumer driven and more ecologically aware (ecologically driven behaviour change);
- Understand ourselves to be deeply connected with all things and act accordingly (spiritual connectedness);

- Experience and express peace and harmony (holarchical relationships with nature and each other);

- Appreciate the principles of co-existence – with and between all living and non-living entities;

- Make decisions as a collective and through a process of consensus (a mechanism for justice);

- Understand that modernity contributes to dis-equilibrium in societies (indicating a need for a new education system that values ecological sustainability over market profitability);

- The essence of human existence is not the pursuit of individual happiness; it lies in achieving equilibrium in harmonic relationships with nature and society (being happy rather than pursuing happiness – a new mindset).

These principles as reported by the Aboriginal and Torres Strait Islander people who were respondents in my study as universal (meaning referent to the Universe) are meant to be applied universally. These concepts then cannot be expressed solely for the benefit of Indigenous peoples, but for all entities indigenous to the Universe. As respondents nominated concepts founded on the coherence and interconnectedness of the Universe, the need for other mechanisms to redefine the human community as connected becomes apparent. These were:

- A 'moral compass' is needed when thinking about the formation of Universe-referent citizenship. This moral compass could be characterised by mutuality, or mutual interdependence, in which sustainability and the integrity of ecosystems are paramount. In this way, humans have to develop ways of relating to living beings in ways that recognise the coherence of the community of life systems.

- A language that is founded on the coherence of the Universe, and not within singular constructs, is required. Coherence can be understood

as connecting all time, all places and all spaces in the epic journey of
the Universe.

What emerges from liberating the language from western colonial
citizenship constructs is that Aboriginal and Torres Strait Islander people
together could articulate a sense of being in the Universe as similarly
described by Puthoff

> all of us are immersed, both as living and physical beings, in an
> overall interpenetrating and interdependent field in ecological
> balance with the cosmos as a whole, and even the boundary lines
> between the physical and the metaphysical dissolve into a unitary
> point of view of the Universe as fluid, changing, energetic,
> informational, cosmological unity (Puthoff 2000:56).

Aboriginal and Torres Strait Islander people perceive themselves as part of a
holarchical, integrated system that is a Universe – an adaptive and dynamic
entity. In this system, Aboriginal and Torres Strait Islander people are able
to see themselves to be equal with all the diverse interdependent parts that
make a whole. The Universe can be simultaneously understood as 'real',
'imagined', 'remembered' and 'returned to'. Aboriginal and Torres Strait
Islander people are able to live in their Universe (real), are able to imagine
their Universe when they do not reside in it; for others the Universe is the
place they were born, the land of their ancestors, the place where they spent
their childhood or the place from which they were removed.

The Earth is perceived as inherently feminine (as a mother), recognising the
life-giving and life-producing capacities of healthy ecosystems. For most of
the informants interviewed their Universe constituted 'the sacred' in their
lives. The Universe is a system in which human beings are 'living beings',
sharing a bio-spiritual system with other living beings. In this way, common
characteristics are developed among entities for the same place. The

purposes of culture and language then are to sustain those common characteristics. The holistic vision of nature is one of harmony and dynamic balance, facilitating human intervention and interpretation.

As Universe-referent citizens, the respondents perceived they had the freedom to choose their own path of progress, bounded by the limits of compatibility determined by and within the dynamic structure of the whole. Universe-referent citizenship is perceived as necessarily holarchical. This holarchical relationship assists the respondents reconnect with their Universe. When the respondents discussed being disconnected from nature they shared it not only impacted on their lives, but on the lives of other living beings, and the health and well being of ecosystems in which they lived and for which they saw themselves as responsible. What the majority of people in the interview community said should to be reinstated in any future modality of citizenship was that nature be respected as the fundamental underpinning of human health and well-being.

Health and Wellbeing of Universe-referent citizens

Human well-being depends on the well-being of the ecosystems in which we live. An ecological approach to health is based on the recognition of the interconnectedness of all aspects of the ecological systems in which people live. While health is defined by the World Health Organisation (WHO 2008) as 'a state of complete physical, mental, and social wellbeing, not merely an absence of disease or infirmity', the health concepts of Universe-referent citizens could be opened to include a state of wellbeing that results from people's success in collectively or individually managing the interactions between their physical, spiritual, biological, economic and social environments. Universe-referent health then, is the state of well-being that results from people living in balance with and taking responsibility for finite biological and physical ecosystems, and seeking to attain health and well-being in the context of healthy ecosystems.

Previous chapters have established that expanded discourses on jurisprudence, citizenship and ecological relationships are possible by being indigenous to the Universe. Similarly, health and prosperity concepts can be expanded too. These citizenship continuums provide mutual prosperity through relations of partnership, security in the context of a caring community; citizenship continuums provide meaning and purpose through productive and fulfilling lives in dynamic, creative, and balanced relationships with one another and the living Earth.

Our health and wellbeing almost demand that we re-learn how to live and how to engage in living in an Earth community. Korten (2006:312) says these new stories of human relationships as members of the Earth community 'give voice to the deep human yearning for healthy children, families, communities and natural environments'.

Chapter Summary

This Chapter provided an overview of the respondents' answers to questions relating to their position in the Universe, about aspects of citizenship and about what strategies could be employed to encourage all people to view themselves as indigenous to the Universe, or being a Universe-referent citizen. These perceptions of being Universe-referent have established that it is possible to anticipate and choose a future that is more Earth caring by presenting views from Aboriginal and Torres Strait Islander peoples. The values and beliefs described are aspects of Indigenous citizenship that strongly influences how holarchical relationships with nature are constructed.

In the next chapter, the theoretical concept of 'acts of citizenship' created by Engin Isin is proposed as being able to quickly bring about Universe-referent citizenship. As Aboriginal and Torres Strait Islander people's views are incorporated in this framework, this chapter reflects on mechanisms for creating and enacting these acts of citizenship in an Australian context. The

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acts of citizenship designed for and delivered by members of a single integral Universe community necessarily consider the ecological outcomes of all constituents in the ecosystems in which we live.

Chapter Eight

Bringing about a Rapture in the Given

Isin and Nielsen (2008:2) introduce the concept of 'acts of citizenship' as an alternative way to investigate citizenship. They claim this concept 'constitutes a significant departure from the way in which citizenship has been approached...what is important about citizenship is not only that it is a legal status but that it involves practices – social, political, cultural and symbolic'. To focus on acts of citizenship still values the distinction between status and practice of citizenship, but focuses on those acts when 'regardless of status and substance subjects constitute themselves as citizens, or better still, as those to whom the right to have a right is due' (Isin and Neilsen 2008:2). Critically, the focus shifts from subjects (individual citizens) to acts of citizenship, particularly those acts that are produce citizens. This framework is used in this chapter to identify ways of producing Universe-referent citizens.

Acts of Universe-referent citizenship should not produce a narrative or a movement from an established state (i.e. the nation state) to a state of 'statelessness'. Nor would these acts constitute a removal from the political and a return to a state of 'Nature' - a metaphysical non-recognisable location. These acts of citizenship would remove bias that humans have in our relationships with each other, as well as the supreme bias that Berry (2006:81) refers to 'in [our] relations with the non human world out of which the human emerged, and upon which humans depend in an absolute manner'.

Acts of citizenship, which are Universe–referent need to overcome those acts that are produced by the nation-state. Whilst addressing primarily human concerns, we also need to re-situate human societies as a continuation of biological forces at work throughout the planet. In short, an

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act of Universe-referent citizenship would be to place oneself as indigenous members of a biotic community on Earth, and as indigenous to the Universe. These acts could provide an opportunity to overturn the authority of the nation state (given by its human citizenry), and reinstate the authority of the Universe, which recognises humans as continuously engaged with and emerging from the natural world. To overturn the authority of the nation state would invoke what Butler and Spivak (2007:89) call a cultural memory. This cultural memory of our 'logos in locus' and of space and connection would take precedence over mere nationalism.

Acts of citizenship can transform subjects of nation-state citizenship into claimants of rights and holders of responsibility in the Universe in relatively short periods of time. Isin (2008: 24) provides a method by which to consider acts of citizenship. He says that an act (of citizenship) is neither a practice, nor a conduct nor an action, yet it implies or perhaps makes all these things possible. He establishes acts as occurring prior to actions and the actors as those who initiate or have carriage of the action.

In summarising works from Franz Bentano, Edmund Husserl, Edith Stein, Max Scheler and Dietrich von Hilde, Isin (2008) states that acts are a class of phenomena that indicate transcendent qualities of an action, whereas an action indicates a deed, a performance, something that is done (Isin 2008:25). He states that an act should not be made reducible to an action. For example, Derrida (2001) argues that for an act of forgiveness to be an act of forgiveness it needs to be unconditional: there can be no conditional act of forgiveness. To develop an argument about what would constitute an act of citizenship, it is, as Derrida would say, it is not necessary to make reference to the actions that would actualise an act of forgiveness.

An attempt is made in this chapter to draw on the transcendent qualities of acts of citizenship and apply them to the key themes established in this

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thesis. This is done to encompass ecological knowledge traditions and Indigenous people's philosophy by establishing the 'prior' to individual and collective citizenship actions. The theoretical position of acts of citizenship has been chosen as the mechanism that could be usefully and quickly manipulated to bring about strategies from which a Universe-referent citizen, including the values, beliefs, principles and ethics of being indigenous to the Universe, could emerge. In this chapter, the results of a thematic review of the information derived from the readings, interviews, and feedback from presentations in the development of models of Universe-referent citizenship are reflected upon and applied in the 'acts of citizenship' framework.

8.1 Why do we need a 'Rupture in the Given'?

Bednar (2003) states that in nations where there is a commitment by governments to unlimited growth and an investment in petrol-chemical globalised markets, citizens have their lives negatively impacted upon, and this profoundly impacts on their status. Additionally, he says 'citizens do not know of the existence of the organisations involved in their livelihood nor could they explain the specific economic role they play, thereby reducing their citizenship status' (Bednar 2003:168). Using American citizens as an example, Bednar explains that citizenship loses its meaning when political and economic power structures are not accountable to the voters, in the traditional notion of accountability. Multinational corporations, he suggests, shape the American economy, but these forces are invisible to the public; their operations are not open -to public debate and individuals appointed in these companies are not accountable to the general public. Bednar (2003:169) says that citizenship is an inappropriate and inadequate tool for enabling citizens to directly involve themselves in the issues that significantly affect their social and natural environments:

Citizenship under these circumstances is reduced... to the act of voting, paying taxes, and obeying the laws. Since the majority of Americans do not vote in elections and do not contact their elected officials about issues that affect them, many forego even this relatively passive form of citizenship.

Orr (1994:124) says that there is a widespread belief that citizenship requires nothing of us and this view prevents any serious discussions about paying the full cost of what we consume, including the costs of biotic impoverishment. He says that real citizens 'pay their bills, exercise foresight, assign costs and benefits fairly, work hard at maintaining their communities and are willing to sacrifice when necessary and consider doing so a privilege'. Authentic citizenship, he says, deals with political and ecological impoverishment and is not cheap, but it is far less costly than dereliction and counterfeit citizenship.

To ensure the integrity of Universe-referent citizenship and promote its capacity to influence politics and nature, this thesis is concerned with acts of citizenship that in the process of being enacted, assist humans to reclaim our ecological selves by becoming uncolonised. Acts of citizenship are tasked with providing a rupture in the everyday habits of nation state citizenship and open citizenship subjects up to the world, indeed the Universe. In this, the largest geographical and political space of human expression, acts of citizenship make it possible for citizens to exercise moral agency, create opportunities for moral judgement and recover individual agency to shape institutions and our collective human and other-than-human futures. Any public expression of this active citizenship is made possible by being enervated by the life force of the Universe.

8.2 Acts of creating citizenship

Acts of creating citizenship are different to acts of citizenship; this difference needs to be qualified before proceeding. Generations of

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colonialists in Australia have tried to create and recreate Aboriginal and Torres Strait Islander people as the constituents of a certain kind of society, even as they embedded that act of creation within a notion that Australian society was 'a natural occurrence' and the government a 'non-partisan regulator and neutral observer' (Cohn 1988:224-229).

This 'process of creation' employed citizenship as a homogenising and essentialising device that was useful for colonialists as a definition of what it was they ruled and for Australian governments to claim a broad domain than their cultural knowledge qualified them to govern (Cooper and Stoler 1997:10). These colonial 'acts of creation' are oppositional to those of Indigenous peoples 'acts of creation'. Creation stories in Indigenous societies exemplify the necessary modes of belonging and structure people in harmonic relationships with others in the bio-spiritual sphere in which they live.

Colonial 'acts of creation' operationalise the bringing together of diverse peoples into relatively homogeneous social wholes. Indigenous 'acts of creation' are an alignment of the diversity of life experiences to the country from which those creation stories arise; they institute a different form of socialisation that results in a different form of citizenship.

Citizenship is perceived to be an issue of national interest and modes of citizenship are replicated through the implementation of the principles of government. These are taught so that outsiders and newcomers to 'Australian society' can adapt themselves to the rules and regulations under which everyone has agreed to live. What is absent from these primarily Eurocentric values and principles is any reference to those who are concentric to the citizenship of the Indigenous peoples, whose lives were moulded in the context of the unique setting of the Australian landscape for hundreds of generations.

In this way, colonisers have since the earliest decades of colonisation ignored the existence of Aboriginal and Torres Strait Islander societies and of Aboriginal and Torres Strait Islander citizenship, which provided and continues to provide the first locus of social membership and identity for most Aboriginal and Torres Strait Islander people. This ignorance is perhaps an act of citizenship in itself: in that an act can be creative in so far as it emerges, negatively, as a consequence of the breakdown of our capacity to recognise how Australians should act with regard to Aboriginal and Torres Strait Islander citizens.

Positive acts of citizenship are evident in Aboriginal and Torres Strait Islander citizenship; Indigenous people's citizenship has developed new constructions of itself and its members in order to respond to different situations brought about by colonialism. Not only has Aboriginal and Torres Strait Islander citizenship evolved but also it is maintained as a social-psychological reality; it is a distinctive way of organising and experiencing political and social membership.

The aims of acts of citizenship

Acts of citizenship to bring about Universe-referent citizenship move people out of anthropocentricity, open up our moral imagination and encompass all living things. Our belief systems must allow 'the attitude of respect for nature to be adopted and put into practice' (Taylor 1986, cited in Bednar 2003: 124). This attitude is the ethical ideal, which consists in harmony between human civilisation and nature (including other-than-human and other-than-physical entities) and requires a balance between human values and the well-being of plants and animals in nature. These complementary biocentric and ecocentric approaches to living could be the cornerstone of all of us living indigenously. To be indigenous or to approach ecosystems and biotic communities indigenously would require a general recognition that humans have a stewardship role. Bednar (2003:128) explains it thus:

not only to one another but to non humans [which] would dramatically alter the prevailing cultural psyche which reflects dominant paradigm values of economic reductionism, short term maximising policies of individuals and governments and a materialist carpe deim solipsism which divorces the life on Earth from any deep and lasting relationships with the Earth's community of human and non-human life.

Acts of citizenship then would aim to connect the welfare of humans, non-humans and the environment. Citizens would develop a reverence for their bio-spiritual spheres and exercise moral agency that is cognisant of the moral agency of the Universe. This alignment between humans and the Universe would inspire reflective courses of action in which people would learn to practise 'self control, conscientiousness, integrity, patience, courage, and objectivity of judgement, perseverance and steadfastedness-in-duty' (Taylor 1986:201 – 202).

Currently, these characteristics have been marginalised or are seen as obstructionalist to expanding petrochemical globalised societies and consumer cultures. As evidenced by Aboriginal and Torres Strait Islander people in Australia, we are strongly advised to forego our caring for country in order to participate in accumulation strategies and consumptive activities. Acts of citizenship then create paradigm shifts in taken for granted norms of these activities and the language and the concepts in which these norms are embedded. In the next section I detail where these acts of citizenship could possibly take place.

Principles for acts of citizenship

Acts of citizenship are deeds rather than a neutral repetition of practices structured around normative citizenship categories. A promise and a duty are inscribed in an act of citizenship; it is an act of faith – one in which people can believe, one in which they make a promise, one in which people

commit to taking action or enduring until a time is reached when a promise of citizenship to come is realised. Acts must defy the legal sense of citizenship in which it is framed in favour of the interest of a new regime. Acts of citizenship therefore are also acts of transgression that create and invigorate democracy beyond law and authority, or a summoning of courage, bravery, indignation or righteousness to break with habitus to make possible social transformation (Isin 2008:19).

There are three principles involved in investigating acts of citizenship. Isin (2008:38-39) states that the first principle involves interpreting acts through the grounds (motives, purposes or reasons) and consequences of those acts. The second principle recognises that acts produce actors that become answerable to justice versus injustice. As acts of citizenship are not necessarily founded in law or responsibility, because they must call the law into question, and sometimes break it, in order to affect the law that recognises them (the citizen). The third principle recognises that acts of citizenship do not need to be founded in law or enacted in the name of the law. In this way, acts of citizenship are not only of political or legal consequence; they are also cultural, ethical, and social, capable of transforming forms (orientation, strategies, technologies) and modes (citizens, strangers, outsiders, non-humans) by creating new sites and scales of struggle.

Taking these principles into account, the information derived from the ecological literature and Indigenous people's philosophy in Universe-referent acts of citizenship is located in the framework of acts of citizenship. This necessarily is founded on connectivity with different spaces, times, species and places and on a recognition of humans as bound within a single integral Universe community in which we are joined with others in communities of life with common descent, mutual concern and common destiny. Universe-referent citizens will therefore project themselves into the

cosmos and will understand and come to utilise mechanisms of unity that promote coherence. Also, as a rupture in the given, Universe-referent citizens will live and approach knowledges indigenously and develop contexts for diversity of thinking and action to overcome the stranglehold of one-dimensional consumer economies and societies.

Moment to Act

At the commencement of the twenty first century we cannot predict with any certainty the outcome of the current planetary crisis. We will either learn to become life enhancing within the greater Universe community, or we will not. However, climate change and an awakening to the opportunities provided in the doomsday scenarios provide us with a possibility of a radical and foundational shift in human culture, a thorough cultural transformation and what has been called 'the great turning'.

Joanne Macy refers to this great turning as a transformation from an industrialised growth orientated egocentric society to a soul-centric, life-sustaining society. David Korten refers to the great turning from Empire to Earth community. Berry suggests that it is the Great Work; we are born in a time for every person to take responsibility to contribute to this cultural metamorphosis. Plotkin (2008:4) notes the transformational changes being developed by ecocentric people and organisations across the world; the great work being operationalised through technology. We can access safe, renewable energy; science - new cosmologies that tell the evolution of the Universe; arts, economics - new triple bottom lines being devised to be inclusive of local human scale economies and food systems; education – growing trends in teaching eco literacy, governments – widespread adoption of the Earth Charter; and religion – a renewed interest in nature-based and alternative spiritualities.

There are an indescribable number of acts of citizenship involved in devising new modes of societal infrastructure, new governance arrangements, new modes of relationships between humans and other-than-humans and the context in which we live; the acts of citizenship will allow new modes of being human to emerge. These new technologies, for example, provide space for citizens to consider, then act on what is worth resisting, and what is worth cultivating. It is in these moments that, regardless of status or substance, subjects of citizenship constitute themselves as citizens.

To act is 'to set something in motion, to enact the unexpected, the unpredictable and the unknown' (Satre 1957:613). In the case of the Universe-referent citizen, moments to act 'are ruptures or beginnings but not impulsive or violent reactions to a scene... the rupture must enable the actor (that creates the acts) to remain at the scene of the act rather than fleeing it' (Isin 2008:27). Acts of Universe-referent citizenship then are 'a prior' to an act that facilitates or enables the cultural transformation, the great turning or the great work to occur; breaking the habits of citizenship by becoming referent to and cognisant of our place in a singular Universe community.

Deciding to Act

Deciding to act is deciding to invent. Universe-referent acts of citizenship will challenge the concepts, categories and processes that are threats to life. Ecologists and Indigenous peoples have stated that Universe-referent citizens will themselves hold, then enable, widespread development of non-anthropocentric values, ethics and care characterised by mutuality and interdependence. Universe-referent acts of citizenship will be an engagement in Earth-centred modes of reality and value, eradicating all man-nature dualisms and setting the scene to reject human self-importance above all others. Actors involved in creating then remaining present to these acts of citizenship will break the habits of current citizenship frameworks by

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lives lived consistent with Universe-referent ideals, ethics and principles which are good for humans and the future of the whole biotic community.

Acts of Universe-referent citizenship will promote ecological recovery and be transcendent rather than insular. Decisions then are based on a reverence for country and promote communion with all things in the Universe community. These acts will be based on spirituality, on notions of sharing and will promote tribal and communal decision-making. Universe-referent citizens might reject dominant industrial chemical societies and become self-educating in a self-educating Universe. Deciding to act will precipitate citizens as individual agents of acts of citizenship. That means social and historical patterns will be ruptured as a result of individual or collectively instigated deeds. Isin (2008: 2) says that to decide to deliver an act of citizenship is to decide to be non-neutral, non-passive and not sanctioned by multiple networks of authority.

8.3 What shall/should Acts include?

An act of Universe-referent citizenship will necessarily include the myriad of life forms in the Universe and the means by which life is supported on Earth. Without discounting all that has been achieved thus far, Universe-referent citizenship provides an opportunity to be equally animated with everything in the Universe as an emanation of the Universe.

Acts of citizenship will therefore meld the ethics and morality of the Universe with human endeavour, our dialogical exchange will be between us and the Universe; with acts of citizenship creating opportunities to nest personal, ontological and cosmological experiences of our world in the largest context of our being. We would recognise that each being has its destiny to fulfil and their own time and place, as do humans.

We would act to 'be' - living indigenously, projected in the cosmos, as members of ecosystems and recognise we belong to something greater than ourselves. We would contribute to contexts of diversity and be inclusive of this diversity. We would develop and harness mechanisms for unity, in so doing promote coherence. Acts of citizenship then would also be energetic acts – connecting to thermal, kinetic, gravitational, electromagnetic, nuclear energy sources in the Universe. We would establish and maintain holarchical relationships across the world, using models of pan-indigenousness as guides. We would thus recognise our common descent, mutual concern and common destiny with everything else on the planet.

Acts of citizenship would assist large groups of people develop a consciousness of the production and protection of life, enabling the imagination of humanity to overcome the ecological crisis of our time. Acts of citizenship would expand to include and promote the land ethic, which sees 'country' as not merely soil, but a fountain of energy readily accessed through soils, plants, animals and humans in a sustained and life sustaining flow. Land or 'country' would be the organising principle of societies.

Universe-referent citizens would use Earth-centred literacy rather than enabling the extinction of these literacies and promote environmental wisdom of Indigenous peoples, namely conservation, religious reverence, environmental ethics and ecological awareness (Callicott 1989:210). Inclusive acts of citizenship would be inter-species orientated, in which acts would be grounded in covenants that committed resources to inter-species economies, interspecies well-being, inter-species education and governance; an inter-species religious mode; and inter-species ethical norms.

Sites and Scales for Acts of Citizenship

Acts of Universe-referent citizenship will be situated outside of monocultures and the colonial project and within bio-spiritual spheres as

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manifest in a single integral Universe community. These acts of citizenship will connect us in a holism linking citizens to different spaces, species, times and places, not as constituents of the state who live in suburbs but as humans capable of fulfilling their imaginative, spiritual, aesthetic and emotional needs within the larger context of the surrounding Earth and Universe. Acts of citizenship will be in 'country' in the 'cosmos' and concerned with demonstrating our profound connection to Earth, and consequently the Universe community.

Humans would develop powerful emotional and cognitive capacities in the context of the Universe and have high regard for its intrinsic value. If acts of citizenship root a sense of the sacred and if these senses are energised by these powerful new emotions, then existing economic, political, and pedagogical institutions, which represent the institutionalisation of the dominant paradigm, must be replaced with institutions consonant with the new ecological paradigms promoted in Universe-referent citizenship (Bednar 2003:110). Additionally, then, acts of citizenship would be concerned with the limitations of our world as a one-time endowment and a moral learning environment. Acts of citizenship would require people to practise restraint by engaging with the morality of the Universe.

Acts of citizenship to deepen aesthetic and religious experience would transform the individual and the way he or she responds to nature, Earth, the Universe and strongly suggest ethical responsibility toward human and non-human life. Additional sites for acts of Universe-referent citizenship are the four establishments that currently underpin a dominant techno-industrial society – the economic, political, intellectual and religious establishments identified by Berry (1999) that support directly or indirectly the prevailing reductionist view of nature.

Acts of Citizenship yet to come

Acts of citizenship create the possibilities of citizenship yet to come, implying a future responsibility to look after others. In this way, citizenship acts are faith-based; they must first defy the legal sense of citizenship, which is framed in favour of the interests of the current regime; then the acts must create an Earth-democracy beyond human law and authority. Acts of citizenship that are concerned for the future of those yet to come necessarily reinvigorate the seven-generation principle, not only for humans, but for non-humans as well. Acts of citizenship in fields of eco-justice, for example, need to consider all life, both present and future.

We are now in the pre-conditions of the quality of all life in the Universe. We are the prior. The acts of citizenship will spring from our individual and collective experiences. Universe-referent citizens have intergenerational obligations to human and non-human citizens to pass the Earth to the next generation in as good a condition as when that generation was the first to receive it.

We also have a duty to repair any damage caused by any failure of previous generations to do the same. Additionally, each generation has four obligations: to conserve the diversity of Earth's natural and cultural resource base; conserve environmental quality; provide all members with equitable access to the resource base inherited for past generations; and conserve this equitable base for future generations (Barresi 1997:2). The capacity to act upon these obligations may only be made possible through acts of citizenship based on principles of sovereignty, both now and into the future, for all human and non-human entities alike.

Civil societies and Universe-referent societies through which we are indigenous to the Universe are appropriately engaged on many fronts – a reflection of our diversity and the complexity of the task to pattern our lives

in the context of living ecosystems, the largest being the Universe. There appears to Korten (1999:316) to be four essential imperatives to this work.

Firstly, he discusses the need to accelerate the awakening of cultural and spiritual consciousness to create new role models that will inspire others to act. Secondly, he urges people to resist Empire's assault on children, families, community and nature by resisting the institutions and agendas of Empire, demanding the repeal of unjust and undemocratic rules and abolishing programs that serve Empire's interests and community. Thirdly, he states that it is necessary to form and connect communities of congruence - developing relationships, institutions and authentic cultures of living societies - to grow and connect and advance the process of liberation from Empire and offer visible manifestations of the possibilities of the Earth community. Finally, he talks of building a majoritarian political base by taking the culture of the Earth Community mainstream through formal and informal communication channels.

Each of these initiatives is an act of citizenship, and if undertaken sequentially each prepares the way for the next. Acts of citizenship are designed to break away from everyday habits as well as broader institutional practices in both official and non-official ways.

Chapter Summary

In this Chapter Isin and Neilsen's 'Acts of Citizenship' framework has been used as a process to assist humans reclaim our ecological selves. Acts of citizenship provide a rupture in the everyday habits of nation state citizenship and open citizenship subjects up to the world and indeed the Universe. Articulated are the aims, principles, moments and decisions needed to act in order to bring about Universe-referent citizenship. This chapter has considered what these acts would need to be included and

shown sequentially, to demonstrate a movement forward, a transition into new ways of being indigenous to the Universe.

In the next, final chapter of this thesis I summarise the process of establishing a new mode of citizenship, reviewing the research propositions, the aims and challenges of the research, the methods used and the ideas generated as a result of the evidences compiled in this thesis. I then describe the Universe-referent discourse, the contribution of this thesis. In my concluding comments I outline the limitations about the research and provide a final comment about belonging to a single bonded community.

Chapter Nine

Being indigenous to the Universe

This study has been an attempt to develop a discourse of indigeneity, citizenship and ecological relationships to stand as an alternative to those currently dominant Western liberal societies. The aim was to synthesize ecological and Indigenous people's knowledge traditions to create new constructs of citizenship in which we are all indigenous to the Universe. The process of arriving at the discourse was as follows.

First, I established a core proposition that for people to disengage from biocide and genocide (of our own and other species), promotion of not only biological but also cultural, social, linguistic and spiritual diversity is necessary in order for there to be a sustainable future. Additional aims of the research included the development of a discourse to reduce the influence of binarised modes of thinking, speaking and acting and increase those that accommodate diversity, and the exploration of indigenousness - a particular way of approaching knowledge, or a particular way of 'being' - that validates that we as a species are all indigenous to this planet Earth, and to this Universe. This was done to create new and positive formulations of Earth-human relationships.

One of the aspirations of this research was to add to those discourses, which reinvent humans into sustaining relationships with others, members of the Earth community. A number of challenges in constructing a discourse, in which we are all indigenous to the Universe or Universe-referent, were identified. The first was that Indigenous people's theories and philosophical underpinnings are not perceived as convincing foundations capable of allowing people to converse in equitable relationships with others invested in modern science, other contributors and champions of climate

change solutions. Given these divisions, the challenge was to develop an appropriate method and design, to identify and collect data, and to find or develop methods of synthesis that could produce valid and reliable evidence of the values and beliefs of Indigenous peoples, philosophers and ecologists.

During the evolution of the research it became apparent that the construction of a contemporary indigenousness requires a revision of the way we think about what indigenous is, how one constructs indigenous, how one is indigenous and on what basis can indigenous be used to claim or present any position at all. Another challenge was to identify whether the development of such a discourse - we are all indigenous to the Universe - is in itself a form of cultural imperialism. To address this challenge I sought to ascertain compatibilities in meaning and value of cosmologies contained in the Indigenous and ecological literature and to analyse what this compatibility might mean for authentic human knowing and acting in the world. I tried to create continuums of knowledge so that no knowledge was dislocated or dispossessed in the development of a Universe-referent discourse.

The second part of the process of arriving at this discourse was a review of the ecological, Earth science and Quantum physics literatures and Indigenous people's literatures, in order to identify knowledges and lifeways which demonstrated an inextricable link between humans and the ecosystems in which we live. The third part of the process involved a synthesis of these literatures, from which I concluded that a single discourse of indigeneity and ecological relations was possible and eminently desirable. Next, the potential discourse linked Indigenous and indigenous discourses in a compatible relationship. Then, twenty Aboriginal and Torres Strait Islander people were interviewed, and from there it was possible establish a citizenship continuum from 'Indigenous' to 'indigenous' citizenship. This helped to articulate what it might mean to be indigenous to the Universe. When tied to concepts of citizenship it appeared possible to

structure new ways of belonging and create new meanings about our human relationships with other members of the human community.

It is now time to discuss what it might mean to live as if we were all indigenous to the Universe. Discourses based on a concept of a coherent Universe make it difficult to identify separately the means of meeting environmental, social and economic means of achieving human well-being in the context of ecosystem well-being. There are too many degrees of interaction and overlap between these needs to consider them independently. Recognising the artificiality of any such separation, an interrelated set of values, principles, ethics and strategies was formulated to become a foundation for a shared discourse between indigeneity, citizenship and ecological relationships.

The main conclusion of this thesis is therefore that the Universe community is one in which individual entities enter relationships with other members in both defining their role and responsibility in the world and make significant contributions where possible. The Universe referent discourse reads as follows.

A Discourse of Universe-referent Citizenship

All members of the Universe community have equal rights accessible from the same source, the Universe. As Berry (2001) says, these rights are species specific. Berry explained that rivers have river rights. Birds have bird rights. Insects have insect rights. Humans have human rights. The roles, responsibilities, ethics and morality of the humans who are indigenous to the Universe would have a vested interest in protecting these rights and the integrity of ecological, social and spiritual systems from which these rights emerge.

Universe-referent citizens would have ideal, typical membership to the Universe community that could be constituted as egalitarian, sacred, based

on the connectedness derived from participating in Earth democracy, unique and socially consequential in an inter-species context. Universe-referent citizenship is centred on the elements of the sacred and an understanding that the Universe forms a single integral community. Our very existence is bound to our relationship with the Universe, as the creative processes are an unfolding of an integral cultural and biological connection to the Universe (Berry 1995:3).

To be indigenous to the Universe is to understand the connection implicit in ecological, scientific and Indigenous people's literature. There is a high degree of complementarity between all things in the Universe. To live in a mode that celebrates these connections would reconnect humans with the community of the Universe.

This reconnection acts to strengthen human membership in the Universe and the Earth communities, with the natural world our primary revelatory experience. Anyone who participates in societies as Universe-referent citizens would be participating in an ecological paradigm that resurrected indigenous moral agency and active citizenship consistent with Universe jurisprudence. Ecology would be the basis of membership, supporting a strong democracy for humans and other-than-humans and provide a strong civic culture that restricts the current global economy to its proper subordinate instrumental role.

I would hope that by being indigenous to the Universe, we would also provide a material foundation consistent with the values of being Universe-referent. Several ecologists find it inconceivable that an ecological ethic that prescribes membership to the Universe community could exist without love, respect, and admiration for land seen as a community of life and without a high regard for its intrinsic value. This complements the view expressed by Aboriginal and Torres Strait islander people in the interview community.

These alternative discourses of indigeneity, citizenship and ecological relationship can assist humans participate as co-creators in the Universe. Our priorities then are to nurture and maintain the healthy functioning of ecosystems as an ethical responsibility.

9.1 Country is the organizing principle of life and living

To arrest the ecological degradation and loss of bio-diversity, it is necessary to overcome the imperatives in current discourses and remedy the thoughts and actions that have made human societies as independent as possible from the natural world. What being indigenous to the Universe does is to move away from human-centric to Earth caring and Universe-referent modes of being. From this position, humans recognise that their optimum health is dependent on the collective human capacity to maintain the integrity of the biospheres in which we live. This would require human reinvention as suggested by Berry (1999) to become citizens of communities of life systems in which we become reverential to the biology that nurtures us and through which we seek to consciously engage with ecosystems in sustainable, life enhancing ways.

When country is the organising principle of life there exists a commitment to live within the capacity of that country and assume responsibility for facilitating governance, economy, justice and education in the context of the diversity inherent in that country. The essence of 'being Indigenous' to the land allows people to articulate a full spectrum of inclusive values and principles which are shared and equally accessible to those with whom we share the ecosystem. 'Country' is spherical, structuring people into holons in holarchical arrangement with everything else in the Universe. Individuals and collectives from different species have specific roles and responsibilities for country to ensure the integrity of the whole. Humans would practice stewardship, assume custodianship and involve us in a living Universe,

which requires mutual respect among its members and a willingness of entities to allow others to fulfil themselves.

Sustainable livelihoods and human well-being are sought within limitations

All people living across all continents and countries achieve well-being and pursue sustainable livelihoods that support meaningful, creative, and fulfilling lives. Essential needs such as food, clothing, housing, healthcare, education, energy, and clean water and sanitation are able to be provided for in the ecosystems within which people live, or accessed through others cognizant of the morality and ethics of the Universe. Human health is relatable to the health of ecosystems in which people live. Ecological awareness is an inherent part of the education system as are the principles and ethics of Universe-referent living. A synthesis of Indigenous peoples and ecologists' knowledges are adopted as the ideals upon which to base human societies linking human health and well-being to ecological processes.

People reach a deeper sense of sense of place and belonging as part of humanity co-evolving with other species at this time, on this planet. The human relationship with nature, or rather the human position within nature, is adopted as societal logic in which we come to appreciate all living things and the natural world. Appreciating nature is akin to valuing ourselves. This knowledge heralds a cultural shift through spirituality and self-reflection; through deep appreciation for creativity, genius, and the arts; through the strength of our community relationships; and through a sense of purpose in the world. Being indigenous to the Universe in everyday relationships engenders respectful ways of engaging the natural world around us.

The material dimensions of human well-being give way to values, principles and ethics best utilized in the formulation of responses to threats of serious and irreversible environmental damage, conditions for conservation, the need for biodiversity and the reinvigoration of custodianship, stewardship

and appreciation for the roles and responsibilities in relation to land and water. This includes increasing the access to land by people not seeking to misuse and expose land to activities and conditions that contribute to ecological devastation or a reduction in bio-diversity. People would want to live on land indigenously – within the context of customary law, free from extractive industries, deforestation and chemical-based industrial food production systems (i.e. contaminants, agro-fuels, and genetically modified organisms). To live sustainably, people would:

> evolve knowledges that promote the use of land, water and sea ice, traditional agriculture, forest management, ancestral seeds, pastoralism, food plants, animals and medicines and adaptation and mitigation strategies, restoring food sovereignty and food independence, and strengthening our families and relationships with other species with whom we share country[33].

Additionally we would seek to not live beyond the capacities of the ecosystems that provide our life and livelihood.

9.2 Our principles and ethics are Universe-referent

In the new Universe, Universe-referent principles and ethics become key cornerstones of health and environmental policies. Fundamental to these are principles and ethics in frameworks formulated on the concept of a balanced Universe. We would seek to live in and aspire to 'whole-maintaining' systems, which act in a manner that contributes to the health and integrity of the whole. Principles and ethics would move outside of the parameters of a human realm and beyond human control, reinforcing the message to humans that we are not the supreme arbitrators of right and wrong and of legitimacy. We would consciously seek to shift our thinking away from purely human concerns and participate as members of a Universe community. Being Universe-referent would see us adopting more fully the Great Jurisprudence in order to redesign the bounds of what legal theories can regulate and bring

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[33] See report of the United Nations General Assembly on Indigenous Peoples Global Summit on Climate Change, 20-24 April 2009 Anchorage, Alaska. Available from http://www.un.org/ga/president/63/letters/globalsummitoncc.pdf

our human governance systems into a new domain. What we would seek to structure with Universe-referent ethics and principles are integrated, highly diversified communities that promote mutual exchange and reciprocity among all its members.

These principles and ethics would inform intimate relationships in which humans can negotiate the mutually beneficial terms with the aim of achieving a balanced way of life and living. Additionally, these ethics would necessarily focus on equity within generations (economic efficiency and environmental integrity) and between generations; thus the present generation needs to consider how to maintain or enhance the full functioning, diversity and productivity of the environment for future generations.

Beyond the Physical

Being indigenous to the Universe might also require us to consider that some of the non-physical requirements for health and well-being have ecological underpinnings. Our culture, our system of values and beliefs that define how we see the world and our place in it determines how we find meaning and purpose in life. The theme emerging from the literature and the interviews is that spirituality is a key element of well-being. The necessity to recognize the spirituality in policies and programs might be addressed by re-engaging human beings as members of the natural world because the Universe is the 'phenomenon', the 'construct', and the 'relational space' in which humanity is bio-spiritually connected to all living and non-living forces. This requires us to live 'beyond the physical' in spiritual, psychological, cultural and emotional foci that contribute to Universe-referent, Earth-caring ways of being.

This aspect of being indigenous to the Universe will need to be considered within the political dimension of our societies, particularly in the relationships between its two main agents: the institutions and the people.

Within these relationships, peace, non-violence, democracy, social justice, and global equity are the defining values of societies. The dual considerations for the dignity of all people (including those most vulnerable) and the integrity of nature must underpin decision-making at all levels.. The non-physical aspects of life and living are brought to bear in new formations of institutional transparency, accountability, openness, inclusiveness, and participation of citizens. These are the new defining characteristics of governance processes; policies generated from these processes are effective and coherent across levels and sectors.

Indigenous to the Universe future orientated decision-making processes
Decision-making is characterised by mutual learning, cooperation, and dialogue. Decision-making is perceived as continuous and coherent based on theories developed within new scientific information that shows we live in a living Universe. Being indigenous to the Universe provides us with alternative ways to unify human knowledges with the knowledges of other species and other living systems (for example, rivers). These interspecies knowledge systems overcome those developed within fragmented, reductionist modalities that have become 'specific' and consequently, have isolated people and other species rather than promoting inclusion.

At the commencement of the twenty-first century we are witnessing the breakdown of the mechanistic theories that previously prevailed within the sciences because of the advancements in the field of relativity and of the quantum theory (Laszlo 2007:9). In the applications of these new sciences, worldviews will be interconnected and become interrelated systems that include constellations of concepts, perceptions, values and practices that are shared by a community and direct the activities of its members.

New systems of decision making and consideration provide 'the clues, the metaphors, the orientations and even the detailed models for solving critical problems on this precious but increasingly crowded and exploited planet'

(Laszlo 2007:13). Systems of complexity build unity and decision making as peoples indigenous to the Universe work to ensure peaceful relations between all aspects of the system and across all levels. Decision-making processes that widely acknowledge interdependence, among nations, people, communities and between them and nature and in all economical, political, social domains shape choices and decision-making at all levels, providing the foundation for the prosperity of humankind and other species.

Decision making as an indigenous member of the Universe community is undertaken so as to not cause harm to the well-being of others and the integrity of ecological systems. Our activities are orientated to recognise the systems of organised complexity of which humans are a part. We endeavour to adopt and adapt propositions that acknowledge the irreducibility of natural systems and the changes these systems undergo in changing environments. Our decisions work to enhance the capacity of humans to create healthy ecosystems and to take a systems approach in which nature becomes the interface between humans and other living beings.

An economic system based on usufruct not on possession
New economic systems of people who are indigenous to the Universe seek to sustain equitable and sustainable societies. Transitions to these economic systems replace the concepts of 'growth' with 'productivity'. Productivity, viewed from the perspective of ecological relationship, differs sharply from the view of 'productivity' as defined for processes of capital accumulation. Nature is recognisable as a source of wealth and sustenance.

A new economics would require those who are indigenous to the Universe to reciprocate nurturing with land, and recognise that land nurtures those, who nurture the land. New economies therefore are founded on the ideals that sustenance depends on nurturance, not possession and profit, and that sustenance emphasises restraint. People who are indigenous to the Universe

practise restraint: they do not trespass and do not take what is not theirs to take.

A Universe-referent society has an economy based on usufructuary principles of nurturance and the production of life, which does not posit the natural world as existing for human possession and exploitation. In fact, Universe Jurisprudence recognises both the rights of the human and the natural world to have legal status, as do the future generations of humans and other unborn entities of the world. Our wealth is generated by recognising the principles of sustainability and the reproduction of life in nature and in our own bodies. Our economy reflects the usufructuary relationship between humans and place acknowledges that land, (water and air) is life-producing and life-giving. In this context the new economic system values all the diverse of kinds of capital and wealth (social, human, cultural, biological, social, infrastructural/physical etc) as the core assets of society.

To be economically viable, people who are indigenous to the Universe support and initiate various socio-environmentally certified products, and create incentives for investment opportunities in such sustainable products and processes. Local and regional markets and cooperative structures are strengthened to replace the high-carbon output of the former globalisation model. Trade routes develop between ecosystems and still play an important role but effort is made to concentrate on services and goods whose long transport is not necessary.

The new economic system is dependent on the phasing out of fossil fuel development (without impinging on the right for people to development) and a moratorium on new fossil fuel developments. Instead, people who are indigenous to the Universe promote appropriate technology (in energy, sanitation, communication, food production, etc.), including the

development of funding mechanisms for products and processes with much longer life cycles.

9.3 Developing a shared destiny – healing individualism

To be indigenous to the Universe requires solidarity, inclusion, peace and respect for nature; it necessitates constantly choosing to live within the means and limitations of Earth systems' bio-geophysical cycles. Bednar (2003:172) says achieving human health and development requires a relinquishing of modern notions of progress and for economic and political institutions to honestly account for the costs and impacts of human action on social and natural environments. Additionally, he says it is necessary to develop an ethical or other- regarding stance toward non-humans, a decentralizing of economics and politics and a focus on place and vitality to revitalize citizenship and participative democracy.

This is an ecological paradigm that directly confronts techno–industrial paradigms on the issue of what humans are, what humans can be and who we are 'being' with. We share this planet with all the other members of the Earth community and have evolved out of the genetic materials formed on this planet. Our circles of compassion and care extend to other humans, non-human and other entities with whom we exist.

Developing and investing in a concept of a shared destiny is a means of regulating human conduct, enabling us to live successfully as part of a wider community of living and non-living entities. In this way we share an understanding with others about values developed in the ecosystems in which we live and include a demonstrable respect for difference, and diversity. Shared destinies emphasises the need to develop nurturance of relationships and mutual dependence.

A shared destiny means we are also responsible for the welfare of others and for the well-being of the environment. We practise living harmonically in physical, emotional, mental and spiritual ways and respectfully between individual, family, community, and the world. We become obliged to provide stewardship for the physical, spiritual, political resources that we find ourselves born into and recognise that our kin (including other-than-human kin), families and communities provide the greatest individual opportunity for care and contribution and provide us with resources for health and happiness.

Different formulations of freedom come to the fore in concepts of shared destiny: the freedom to uphold our indigenous responsibilities for kin, other entities we share life within our country and for us all. This freedom includes self-expression, to be harmonic engaged with other people and spaces, indigenous to the Universe, the right to livelihood, for the provision of safety for families and children and to promote their inclusion in society and to ensure there is a culture for them to rightfully participate in. Our shared destiny is also to treat Earth as a legacy; it is our duty to exercise care and custodianship, belonging to place, being together in a place and living harmonically in place. Recognising the energetic, other-than-physical and cosmological aspects of societies and being responsive to them can achieve this.

Reservations

There are several places in my arguments, which are open to refutation, which open up gaps in the argument and where the thesis can be criticised as selective in the evidence used to develop the discourse. Additionally, criticism could be directed at the analysis of the outcomes of interviewing Aboriginal and Torres Strait Islander people in the development of this discourse. As this discourse promotes equality in diversity, other cultural groups of people in Australia could also have been approached for their contribution and inclusion.

In a multi-method thesis, there will be variances in the methodologies, which could be seen, as leading to inconsistencies in the argument and as detracting from the unity of the synthesis. The synthesis can also be criticised as idiosyncratic and containing leaps in the imagination. Also acknowledged is that the discourse is not able to be applied to the current socio-political contexts of Australia and the world; there is no academic, social or political space for this concept to fully emerge.

The work of this thesis could be situated in any one of a range of discipline areas: in human ecology, sustainability, Indigenous studies, cultural studies, citizenship studies, political science, sociology or international law. This could be interpreted as a weakness of the thesis and the consequent findings, not strength. Academics, politicians and bureaucrats invested in post-colonial discourses in Australia would find my positioning of indigenous to the Universe so far outside of currently conceived frameworks that this work may not be well regarded, and may even be dismissed and criticised.

All of the above objectives have validity but I leave it to other scholars who follow to test the validity of these reservations. In defence I would say that in addressing a proposition without precedence and bringing together usually disparate lines of evidence, there was a need to tell the story in its entirety and leave any gaps that cannot be filled at present.

Where I could, I bridged those gaps but in many cases further investigation is required. In particular the synthesis in Chapter four took the unusual path of bringing together strands of ideas in a theoretical predictive synthesis, predicating a whole new set of approaches to ways of living in the world. My empirical investigation, which followed, examined the potential for that proposed discourse. The most I can say in conclusion is that the discourse is emergent and has the capacity to be real and is described in this final chapter.

Final Comment

Previous chapters have set out evidence to support an expansion of discourses concerned with indigeneity, citizenship and ecological relations to assisting bringing the human community into new understandings of its relationship to the Earth Community. I was able to suggest then describe how we are all indigenous to the Universe – referred to in this thesis as 'uncolonised' and 'Universe-referent'. I was able to develop both the narrative of a personal search for being Universe-referent as well as the social constructions of being a member of a Universe community. This research contributes to the Indigenous, human ecological and citizenship literature.

What is set out here is not just a theoretical position. This is a new story, which places human beings in the living context of the Universe. This is a story evoked from the awesome discoveries of scientists and grounded in the experiences of Indigenous peoples. Nevertheless it is a human construction, which requires for its effectiveness the decisions and actions of an authentic human being, who understands their roles, rights and responsibilities and those of others who are integral to the emergent processes of the Universe.

Dalton (1999:200) says that humans who are confused about their ability to know what knowing actually is, what the real is and whether or not their insights bear any relation to the Universe are poor candidates for the task engendered by the 'new story'. Likewise, she says that people who cannot find assurance that the Universe is an intelligible place in which their decisions and actions, their love and praxis count in an on-going and meaningful emergent process cannot accept a story that relies on these grounds. Being indigenous to the Universe is a living practice, a way of life.

By learning to participate in the Universe story as members of the Earth community and creating sustainable relationships with all the members of the communities in the ecosystems in which we live, we might at least arrest the consciousness that has given rise to ecologically-devastating actions wrought upon the Earth and understand ourselves as a single, bonded Universe community.

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Appendices

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Appendix 1   Selected presentations and publications from research
Appendix 2   Summaries of Transcripts from Interviews
Appendix 3   Ideals of Citizenship
Appendix 4   What are you a citizen of now?

Appendix 1

Selected presentations and publications from research·

Peer Reviewed

Poroch, N., Tongs, J., **Arabena, K.**, Larkin, S., Fisher, J. and Henderson, G. (2009) 'Spirituality and Aboriginal People's Social and Emotional Wellbeing: *A Review*'. *CRCAH Discussion Paper*. (Submitted for publication)

Arabena, K. (2008) 'Editorial: I, Torres Strait Islander' *Zenadth Kes Journal*, Vol 1, pp. 1-4.

Arabena, K., (2008) 'Policy Imagination: The Possibilities of Synthesis for Eco Health Practitioners' *Zenadth Kes Torres Strait Islander Journal, Thursday Island*.

Arabena, K. (2008). 'Indigenous Epistemology and Wellbeing: Universe-referent citizenship', *Australian Institute of Aboriginal and Torres Strait Islander Studies Discussion Paper, Number 23*.

Arabena, K. (2006) 'The Universal Citizen: an Indigenous citizenship framework for the twenty-first century', *Australian Aboriginal Studies*, 2006/2: 36-46.

Arabena, K. (2005) 'Not fit for Modern Australian Society: Aboriginal and Torres Strait Islander people and the new arrangements for the administration of Indigenous affairs'. *Australian Institute of Aboriginal and Torres Strait Islander Studies Discussion Paper: 16*.

· This work has also been presented in lectures, tutorials, workshops and education sessions at the University of Queensland and the Australian National University; and in seminars at the Australian Institute for Aboriginal and Torres Strait Islander Studies, Canberra between 2006 and 2009. Additional information about this work has been has been provided to participants in cross-cultural appreciation workshops delivered to Australian Public Servants in Canberra, Australia, June – August 2009.

International Presentations

Arabena, K. 'The Planet 2030 – 2052: Complexity, Cooperation and Interdependence – On being Universe-referent', *The Planet in 2050 Conference*, Lund, 2008.

Arabena, K. 'Policy Imagination, the possibilities of synthesis for Eco Health practitioners', *International Eco-Health Conference keynote address*, Melbourne, 2007.

Arabena, K. 'The Universal Citizen', *Global Ecological Integrity Group*, Halifax, 2007.

Arabena, K. 'Eco-Indigenism', *Anarcho-Indigenism Course*, Victoria: University of Victoria, 2007

National Presentations

Arabena, K. 'If they don't stop telling lies about us, we will start to tell the truth about them' *Human Rights Presentation 40th Anniversary*, ACT Legislative Assembly, Canberra ACT. 2009. and *Labour Party Aboriginal Forum*, ACT Chapter. (2009)

Arabena, K. 'Universe-referent citizenship for the 21st century', *Science Meets Parliament*. Parliament House, Canberra, 2009.

Arabena, K. 'Indigenous Epistemology and Wellbeing: Universe-referent Citizenship', Sydney: *Department of Environment and Climate Change*, 2008.

Arabena, K. 'Securing the Ground' Australia and Neo Colonialism – the NT Intervention'. *HREOC forum on Northern Territory Intervention*. Sydney: Jumbana House, 2007.

Appendix 2

Summaries of Transcripts from Interviews.

Overview of Appendix Two.

I am presenting the summaries of the transcripts from the interviews with Aboriginal and Torres Strait Islander participants in the interviews in 300-500 word summaries of the verbatim transcripts that are a result of the interviews. I have also included dot point summaries of the main points of each of the transcripts and where needed, I have made additional comments on key features discussed in the interviews.

Respondent 1 (Coded as R1)

Being able to communicate regardless of language or barriers. Means having freedom. We (Indigenous people) have similar histories, understandings, epistemologies across Australia and the world. Concept of Universe-referent citizenship (URC) is out there, but few speak of it. The world is one whole – all the same we just live in different places. Connected to past, future, present. Indigenous knowledge-we are part of flora and fauna, we respected it and lived with it, alongside it, nature gave back as well. If maintained some Indigenous Values (e.g. fire farming), may not be in this position. Unify around environment. We have to save the Earth. Change to being a Universal Citizen (UC) by being open to other Indigenous people at international level. United Nations is important. Personally could connect if doing work with Indigenous people in international context. Doesn't know how to implement it in locale and circumstance. Indigenous Affairs in Australian structures (e.g. native title) keeps people focused on smaller, rather than larger picture. UC can only be brought about from tragedy– tsunami was a catalyst for humanity to come out, erases colour code – turns human beings into human beings again. Nothing positive to bring people together like this, only tragedy. World

events transcend borders, nationalities, countries, actually erases all of it, Takes away black and white and reveals the human underneath...

- Pan Indigenous versus Personal Indigenous
- Similarities of histories, understandings, relationships, knowledges, values, epistemologies, environmental management, histories, futures
- Already a UC
- Change rendered through tragedy

Respondent 2 (Coded as R2)

Interestingly, this respondent uses Indigenous protocols, processes for entry and acceptance into 'country' and customary considerations in his analysis of 'a UC right of autonomous migration to other countries, or having the freedom to cross borders'. Just as Aboriginal and Torres Strait Islander (ATSI) people had to respectfully enter country and follow the law, he was talking about these structural, legal and customary considerations in an international context. Need to be a technical definition of UC and a relationship of understanding and respecting (difference – cultures, nationalities, religious followings etc.) Need to consider access, rights, motivations, rights to stay in country without getting passport). All of his discussions referenced to personal experience of living in and being a representative of dominant monoculture. Indicates that there needs to be some point of unification of this difference – treaties, agreements (although indicated that it would not be possible for Aust. to sign off on it – and questioned what would flow from it), dual (nested) citizenship, and currency – EU. 'If you were a UC you would not be restricted in your passage'. Citizenship determined by comprehension of rights, duties, obligations and rewards for participation. Monoculture market economies restrict free passage from happening. Migration patterns cause tensions about inclusion and exclusion, 'pressure is on governments to restrict movements'. Fear of

mass movement from Pacific with climate change. Whilst climate change is not a citizenship issue, citizenship concerns will flow from this. Saw citizenship as a purely human concern. Not obviously placing country as the central organising principle, but he named country as important and is applying Aboriginal principles in a larger and different framework – intra-border migration. Will be progressed (or inhibited) by market forces and political motivations.

- Full minded versus Mentally deficient (Capacity for citizenship)
- UC versus borderless citizen
- Free passage verses restricted passage to enact citizenship rights (to representation)
- Citizen versus non-citizen
- Dual citizenship verses European Union
- Economic and government drivers versus responses to climate change, political conflict

Respondent 3 (Coded as R3)

UC takes in a bigger space than the world but can't think of it because have to accommodate Extra Terrestrial (ET) beings. Limit or focus UC on the world – substitutes Universe. Pan Indigenousness, respect determined from Indigenous people living in countries taking their cues and umberella'd by another cultural group order and use these to conduct yourself in these other places. "Apocalypse, one world government mark of the beast" "Who's world government? Which will dominate?" The United Nations and assemblies are instruments that could be used to form one world government. Even notions of 'democracy' over ride and get imposed over the 'cultural constructs' of other people. Financial markets will determine world government (those who have controlling those who have not). Frightened of a world government that does not or is not "of an ilk that I personally, as an individual, from my frame of reference, from my history, from my understanding of value systems – it may not be the same therefore I am not entirely comfortable with that unless there is space made for those

intangible, innate things ...In order to change there would have to be more debate and interrogation of philosophies and value systems. ..." There would have to be a catastrophe for a world government to come together and reassign importance and value of those things that currently don't have a monetary or economic value. Fearful of the future – inhibits ability to think about future meaningfully. Wants diversity – but doesn't want other groups to 'mix in' (racist comments). Laying down firearms, leadership and influence might bring a UC into effect, but not in their lifetime.

- Discrimination makes racism permissible
- Consumers (Entrapment in global commerce) not citizens (being controlled)
- Fearful about being controlled as a (U)C – by a world government
- Most fearful about being controlled by systems that don't value the individual
- World Government would not recognise nuances in
- Accept differences and value them equally
- Create new value systems, and create new diversities and differences

Respondent 4 (Coded as R4)

Never heard of term before, new field of enquiry that could synthesis Indigenous into indigenous view of Indigenous peoples physical, spiritual ecological space. We have an innate wisdom right across all spheres of human activity sustaining this country for millennia. Acknowledge there "has to be something more...I think we go on [after we die] and there are places of being in different places at different times. Our people were travellers" (in a metaphysical sense). UC means the whole goodness of loving and caring for each other... stretching your imagination and realising your fullest potential, and moving beyond that... I am still growing in my whole being as a UC". What would need to change is my ability to free up some time for me and coming into my own looking at my philosophy... growing with wisdom". I need to find out about climate change in order to become this good [UC] citizen. Looks to the future – "I look into my future

grandchildren's lives and think "What's it going to mean for them?" Consciously practices equality states there are a lot of differences between [the thinking of] Indigenous and non-Indigenous people. I am tired of educating them but I still try to practice that no one is better than the next one" Important to Jackie to really know people are being treated fairly. Wants same opportunity without being made the same – "I want to know every Indigenous person in this country has access to good health, good jobs, housing, education, the whole bit, and for that to be provided, not for some kind of obligation, that governments MUST give our people a service delivery provision." Speaks of blended rather than assimilated – "now that we are part of the human race that sees us not as being difference, but at the same time we are different but that see us get every right to this country that we deserve and that we know we should have, we know we should take back". (Human rights verses Human rights on country). Acknowledges the role of racism and discrimination on her interior – my heart sings when I am in a good place... with external forces around me that creates a sense of sadness for me a lot of the times..." Family is the place for the biggest contribution – however more powerful in a public arena, "But within my own family.. powerful and intimate situations are difficult because the connections there are more strong". I want to in future act more powerfully about internal and external situations that come up. This is a life long learning process. Change would be 'world change' – casting your mind forward to what's going to happen for your kids and important for society. I am going to try to be more effective as a UC in my own family domain – create the healing that is needed there. I am doing the external healing at the moment, but its got to come back to where I am at the moment.

- Indigenous innate wisdom verses the Non Indigenous, Indigenous Wisdom
- Metaphysical , internal and external forces provide carriage of UC
- UC casting imagination of your self in present mode and future mode

- Equality of Diversity, same opportunities without being made the same.

- Provision of services comes from a non-assimilatory space – no obligation – racist

- Blended a different discourse to assimilated

- Human rights in society verses Human rights on country

- Racism makes her sad – we are sensitive to it.

- Family place for largest contribution

- Powerful in public, less powerful in private intimate relationships

- Develop a capacity for balance in internal and external regulatory situations

- Family is the domain of a UC

- Learn about Climate Change and other events that will effect family and society health in future – forecasting makes you a good UC.

- Process of healing is fundamental

Respondent 5 (Coded as R5)

UC is encoded with obligatory responsibilities for country and kin and if you are not fulfilling those then you get punished [ostracism, banishment]. It is a form of social reinforcement. Indigenous peoples are unable to enact the laws, customs and values to the extent needed. Organisations are needed to allow us to codify our law and custom and enable us to enact it in a contemporary sense. My Universe is [country] a big Karri tree, it is part of really strong country – "I know its quiet, it has a smell, it behaves in a certain way, it feels in a certain way.." animates country, give country senses. Universe is where he grew up on that country, "I don't see it enough, and that's where I belong. It is the country I am responsible for asserting those values. Other people have other country where they are responsible to, for sharing those same values." Job might change in a couple of years, "not fighting to assert the values by asserting the values and designing the systems through which it'll happen..." Questions how he feels this way about country "I know cousins of mine don't have that same feeling, we

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were there and we had to do things and we were told things and we learned things... that's where I am a citizen of. That's where my Universe is. That's where I come from. That's where I go back to. And that's it". **Indigenous/indigenous** – "...that would be my sincerest hope, that people could feel that way about a patch of land, so they would actually know how to deal with it" The sustainability crisis is about humanity, not the world, if we go, the world will keep on spinning. It would be of beneficial – for everyone and everything – if people realised that humanity really does not matter much, that we actually have got a custodian responsibility and we should fulfil that responsibility". What would change – "If people felt about their patch of land the way that Nyungar did, the world would be a different place. Decisions would be made from a different position". States that Indigenous values should be Australian values, and they should be universal values. If they were he says "we'd probably be able to have a lot better long term thinking and more respect for our kin [animals] that's on country". Need to develop mutual understanding of exactly what is going on. Treat all life as sacred. Reciprocity is important as is respect and kinship. Experience of indigenousness would be the essence of human existence. "[Indigenous peoples ways] is a fundamental truth that is known, and its not known, or its been forgotten, probably, by Western society". Doomsday scenarios are making people reflect and re-evaluate. Need to understand the limits of country. This understanding comes from being connected to it. We need to establish different approaches, different sources of energy. Technology can assist us facilitate a change to different approaches, but the modernists have firmly rejected these values and maintained the "God gave man dominion over all the Earth" model. Its incorrect – Indigenous peoples have knowledge structured around values that are far more intelligent than that. Global warming can facilitate attitudinal shifts. Also imperative is the need to understand where things came from, not only knowing it but understanding it: "What you have got on the plate in front of you, and your roof over your head, where it comes from, how it got there and what it took to get there..." Understanding, connection and kinship is important, so

understands ours is a country of movement "You move by the season, you move, it moves, its fluid, you've got to be able to move. You've got to be able to understand that things are dynamic, things happen from season to season and millennia to millennia". Pan Indigenous experiences – "You go to Philippines, to Montreal, to Spain and you sit there with all the Nyungars from all over the world ...and everyone is thinking the same way. Everyone is coming from the same place...the only reason I think this is happening is because there is a longevity of knowledge that understands very well the nature of the world and that you need to.. you know your values should be about reciprocity and kinship."

- UC citizenship - Social reinforcement of obligatory responsibilities
- Need to extend the capacity to implement values, laws and customs could do this if Indigenous values were Australian and universal values. (I/i)
- Universe – real and imagined, physically absent but metaphysically present
- Connected to Universe in real ways – centre of Universe is country
- Hope is all of humanity adopts Indigenous values and understanding of connection to country.
- UC might help establish an emotional connection to country
- Decisions about resources be made from a country based perspective
- Indigenous reciprocity and mutuality necessary tools of knowledge construction for indigenousness.
- Technology is developed to enable transition to different energy contexts that won't destroy country, have to destroy modernism.
- Challenge anthropocentrism – hierarchical relationships with kin – investigate holarchical relationships

Respondent 6 (Coded as R6)

UC is connectedness, not thinking about self and circumstance alone, but about bigger picture. We would recognise 'what is going wrong I the world' and be compelled to do something as stakeholders. UC would have a stake,

a responsibility and a consciousness to do something. People would change their behaviour in the context of their own lives; take personal responsibility for things we interconnect with. Change would come about from political forces, people's attitudes (cant look after yourself and not everyone else), develop a potential for love of all things, notions of individualism would have to change, our aspirations would have to change (shouldn't we aspire to a peaceful world?) We would develop a respect for peoples spiritual and other beliefs and develop a sense that 'every aspect of life in the environment needs to be cared for and treated well'. Our worldview would be inclusive of an appreciation of where we come from (social circumstances) and what it has taken us to get here (to where we are now) – this is paramount to UC. The world is hurting (droughts, floods, famines, natural disasters) we have a duty of care to other humans, animals, and the environment. UC would experience – dignity, respect, honesty, truthfulness, these are core values to act from. UC would be treated and try to operate on those principles. UC brought into effect by changing mindsets, understanding, the principles people practice and the way they practice them, change in leadership, change consumerism.

- Internal changes can manifest in UC – mindsets, worldviews, principles, values, personal reward
- Personal versus larger picture
- Individualism versus individuals doing something for others
- Duty of care to the planet
- Recognise when the 'planet' is hurting and assume personal responsibility for restitution.
- Every aspect of life in the environment is cared for and treated well.
- Core values which we would aspire
- Need change in leadership, consumerism, common values

Respondent 7 (Coded as R7)

UC would be oneness with nature, enjoying nature by itself. Promote all people (countrymen) adopting an Indigenous view, call the planet a 'home'.

"Total appreciation for what this home brought for us is a miracle in itself". Can get being part of the Universe on his own "sitting on a hill top enjoying the sunset" or with others "spending time with family". Connection to the Universe through cultural practice – has an emotional connection.

- UC is possible in his current life, by culturally connecting with family, country, past and future
- Possible to experience UC on his own (in nature) or with people (in family)
- Emotional connection is paramount.
- Viewed all people as 'countrymen' Indigenous/indigenousness both.

Respondent 8 (Coded as R8)

UC means being part of family, having linkages with family and friends, being adaptable to different situations, having a leadership role. UC is positioned within family, community, within professional life, and in identity – as a mother, aunty and a TSI woman. For her to be a UC locality would have to change "My heart has always been in north Queensland. This is where I would have to go in order for my well being". Not a UC here in Canberra because she is missing a lot of the linkages with the community, as in on-the-ground grass roots community does not feel connected because locale is different, " I am not connected to at the moment – it'll strengthen my well being that way, and strengthening culture..." UC means always looking for the good in everyone and providing opportunities," Obviously there are opportunities that they didn't take, or opportunities missed, opportunities that they took to be where they are". Need to engage with each other in heart-to-heart conversations. In this way we can promote strong connections. "I don't understand why white people don't have that connection like us; I don't understand why they don't have that. To me it's like...really alien". People need to connect with their mob, even if they have never had the link they could find it. Non indigenous people have to connect with their mob to know what we know, "...I think they are a bit envious of

us and how we can adapt". Importance of looking to future - "...can't live in the past... you got to know the past but you have to live in *this* world..." If you contribute to moving forward then you contribute to your own well being.

- Universe is a location, miss connection when living away
- Located around family and friends – source of well being and cohesion, meaning and purpose
- UC is linking in with people who share your genealogy and experience and identity
- Looking for the good in everyone, providing and taking opportunities as they arise.
- Promote strong inter human connections – cultural in nature, forward looking.
- Adaptation is an external and internal endeavour and a principle – adapt to circumstances, lifestyles, changes, locations – but always carry the same principles with you – respect, connectedness, community first, caring.
- Non Indigenous people need to connect like Indigenous people do in order to become indigenous.

Respondent 9 (Coded as R9)

UC is a citizen of the planet, but also cognisant of the planets place in the Universe. UC places knowledge in the context of the Universe – Indigenous epistemologies - Indigenous ways of knowing, ways of doing and how knowledge is completely referent to nature and the experience of nature. This expansive view has its opposite in the insular lives of some TS Island people. Belief systems are navigationally based – "everywhere you look the ocean is all around us, and the sky is also all around us, so its like we are navigating by the stars, and the ocean brings us our food and its like a source of life as well. So our whole world revolves around that". Pan Indigenousness – "I have been fortunate to travel the world and meet other

Indigenous people, we have the same basic nurturing of our spirit, of our self, of our family, of our kin too and of country, of our land. We want a place to feel safe". Change would come about from changed mentality of people, particularly if other people could respect land – "This is the only planet we have". Respect for land, people, peace and living in harmony is essential to UC. "Land is not a commodity to be brought and sold. We are part of the land, we are custodians of land". Our role on Earth is to preserve it for future generations. Acceptance is essential for a world in which every one can have their space and utilise resources equally (or as we need them). UC's would eradicate hunger and war. Greed inhibits this from occurring, from the love of money; the antithesis of life being a precious gift. "I have love for the planet, I love this place, I love the Universe, and I am in awe of it". We need to change the insularity of people's lives with education; the educators are people with vision. "I want to move with people with vision; I want to move [forward] with respectful people. Why we [Indigenous People] are seen as dumb, like we have no idea... but I do think the Indigenous people of the world have a huge role to play in the healing of the planet and looking after our environment and bringing peace – peace in body, mind, spirit ". People need to change their mindsets about themselves and their purpose here on Earth, they need to change their attitudes toward money and they need to be able to open their minds about stuff. The cataclysmic event [the tsunami] showed that people on Earth are like ants on this planet. We need to think about our superiority. "We need black women running country too, like black women who are mothers."

- UC is Earth bound as an experience but belief and knowledge systems that inform citizenship are cognisant of the Universe promoting different ways of structuring yourself into country.
- Antithesis of UC is living insularly
- Pan Indigenous experience – recognised values in other Indigenous peoples
- Future orientated around legacy for children and grandchildren
- Part of and custodians of land

- Reverence for Earth and the Universe
- Saw education as important – about roles and responsibilities of people on Earth.
- Attitudinal shift required to become UC, not of herself but of others
- Promoted acceptance rather than tolerance
- Felt knowledge system devalued, but thought people should aspire to adopting some aspects of knowledge and value systems.

Respondent 10 (Coded as R10)

UC means acknowledging those who can before you, those who are around you now and those yet to come. The Universe is big physically and chronologically, it is not separate. The Aboriginal way of understanding things is in a generational context. UC requires a preparedness to be generous, to be positive and not complaining about what you can't. We all belong to the same world, and effort is required to realise our proper human place in the world "We are not the be-all and end-all". In order to become a UC have to confront my fear of 'Other' and develop an ability to open my mind to somebody else's mind; every person and every experience provides an opportunity to learn. What we are distracted by is fake, not real. Internally UC is a journey past fear and committing to learning from everyone we come into contact with. A key point is that **sovereignty is on the inside**, finding stillness on the inside and about coming to terms with your place in the world, however you do that. Experience - awareness, joy from knowing that there is something deeper to this that we are contributing to. Responsible for actions that affect other people, accept small changes in everyday lives make a difference. UC can be brought into effect by people who have experienced their own mortality, through nature, through animals and living with the land. Global warming is a forcing point to start thinking about how their lives are lived and the purpose and meaning of it. The point is we need to ask how many people are they [those with corrupt power]

going to kill, maim or disempowered in the process of trying to hold their ideals?

- Acknowledgement that the Universe is on a journey, measured in generations of beings who have lived in it.
- Personally need to confront fears of the 'other' and to open his mind
- Develop and maintain sovereignty on the inside "freedom"
- Placed self in the context of the Great Self – we are all contributing
- Living a life of consciousness, awareness, meaning and purpose. Developed through connections with country, animals and community and an awareness we are contributing to the Universe

Respondent 11 (Coded as R11)

UC recognise Indigenous peoples have been disrespected, dispossessed, removed and disregarded. UC want the world back in balance and ask ancient people for advice, wisdom and expertise to seek assistance to restore Earth to balance. UC do not own Earth, rather a spiritual connection and responsibility to care for Universal spirit. "We are the true custodians, responsible for connectedness. We all need to understand and respect and care for, to nurture the Earth". What it would take to be a UC is 'currently beyond my control'. Attitudinal changes are required by people who hold power; money, resources and are exploiting the Earth; reinforcing their position through the accumulation of more power, money and resources. Great change requires great leadership. UC seek opportunities for greater personal contribution – particularly in areas that ensure cultural survival and maintain healthy environments for future generations. "We are the oldest living culture on the face of the Earth. And they would allow that to be assimilated? That frightens me." UC would develop a consciousness about limitations of the Earth. We have the intellectual capacity to utilise other forms of technology, solar, wind... there is no reason why we can't be doing this. Our efforts should be directed to renewable resources, creating a smaller footprint, to consumer these renewable resources cognisant of

ecological considerations. We need to cut back on fossil fuels. We are smart, we can do it, and so that is what needed to change. Expect to experience freedom as a UC; freedom of movement across and beyond certain borders. This freedom would not compromise current boundaries nor operate without respect to other peoples. As a UC I would like to know more about other UC's, their practices their issues and of opportunities to exchange information.

- Need to re-embrace indigenousness to 'bring the world back into balance'.
- Custodians responsible for connectedness
- Care, respect and nurture Earth and each other
- Seek opportunities for personal contribution to the greatest number or benefit.
- Ensure cultural health, survival and foundations of future generations.
- Develop consciousness about the limits of resources
- Translate intelligence of renewable resources into affirmative action and use of resources
- Freedoms, respect others' freedoms.
- Exchange of ideas, issues and practices.

Respondent 12 (Coded as R12)

In central Australia, people are ecologically significant to each other, they do not see themselves as independent from each other, even though they are different tribal groups; ecologically they are linked. They have to maintain their boundaries and their roles and responsibilities. Their ecological practices are complementary though different. Ab. people are not a homogeneous group, a myriad of different beliefs and practices are tied to landscape. Difference occurs because people's landscapes are fundamentally different; the first place of a person's identity is from that specific landscape. Ab. people are ecological agents and citizens. There are

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multiple ways of belonging: to groups, to tribes, a landscape. There are governing rules about how people are governed by 'citizenship codes particular to landscape'. These codes are performance based; taught, not told. People aspire to being good citizens in this landscape. People navigate their way into the landscape by sunlight. Therefore, sunlight is a very powerful ecological tool in their own environment. Sunlight then is a UC tool, as everything is governed by sunlight. There have been no discussions about how people manipulate the way sunlight performs in landscape and how it affects Aboriginal people. UC are intimate with landscape; adaptive, responsive and resilient. What will have to change is understanding: "I think people will have to understand what it is that Ab people give directly in terms of direct benefit to the landscape. I would like to think that non-Ab. People would start to accept that we have lived in the environment for 40k years and that we must have done something right. Further, I think people need to understand there has been experimental change and adaptive change and positive management of that environment and that there is much to learn (as new citizens – only here 200 years) from Ab. People. These new citizens see themselves belonging more to the old country rather than to this ecological landscape". On country, people work strategically toward provision for the future; transforming countryside in order ensures a symbiotic relationship is in place for future generations. This is all managed in cultural parameters and constraints – "if they [Ab people] do something wrong they bear the consequences of that". We are not always privy to what people's citizenship experience is in landscape, it is beyond our influence and control. "What they do in country does not have to subscribe to our ideals. The do not have to practice ecologies that are not from that place, they do not have to use methods from elsewhere. What we have to get to is letting people express their ways of being on or off country. This requires continuous connection to country and a person whom will map you into the country too. There is a real difference between knowing and pretending to know. UC will be brought into effect with we look at what people do on country and look for ways to support it".

- Citizens are ecologically significant to each other and ecologically linked
- Ecological maintenance is closely affiliated with citizenship
- Beliefs and practices are tied to landscape, identity, citizenship codes are derived from landscape
- Codes are performance (action based), peoples aspirations are to be good citizens on country
- Sunlight is a powerful ecological tool of citizenship, used to navigate our way into country
- Sunlight can be manipulated to assist people be on country
- Intimacy with landscape makes us adaptive, responsive, resilient
- Understanding is necessary – to appreciate what direct benefits country has to being looked after
- Citizenship is 40 000 years long – characterised by experimental change, adaptive change and positive management
- Much to learn from Aboriginal people – Aust citizenship belonging to old country – completely different landscape – different technologies will not apply
- If something went wrong on country, then we bear the consequences of that
- Country transformation occurred to produce greater symbiosis, developed and maintained in cultural constraints
- All people are not privy to expressions of citizenship – this expression is beyond outsiders influence and control
- Need guidance to be mapped into country – need to find ways of supporting it

Respondent 13 (Coded as R13)

"My Universe is where I was born, near Winton NSW. I grew up in a small country town. My Universe is the country I grew up in. It is where I belong. Its my country and there is going to be a little patch up there for me

one day, when I buy a plot! (to be buried in)". Universe as a childhood locale evokes different feelings in adults who have been 'dislocated from country'. "I have a different feeling when I am there, happiness, and feelings of real loss too – of the not knowing (Stolen Gen). The unknown makes me sad. There is something missing – I would like to put the jigsaw back together". UC can expect to experience peace and happiness. To bring UC into effect would require: "A true sense of belonging, understanding, respect, in an ideal world there would not be any racism". "It would be good if mainstream people could hear what we have been saying for the past 200 and how ever many years. They are the problem, we are the solution. They just don't get it".

- Universe as a childhood locale - evocative of memories, feelings, happiness and loss
- Different life lived – dislocated from country located in country
- UC can expect peace and happiness (harmony inside and outside)
- Belonging - understanding, respect, no discrimination or racism
- A solution to non-Indigenous peoples' problems in country but we cannot be accommodated as such

Respondent 14 (Coded as R14)

A UC will have the qualities of protecting nature in its true sense and all the traditions. A UC therefore can be "...any colour, any nationality, white, black, whatever, they are people who have a consciousness about their own selfishness in a western world and respect others and who are doing something about it". Citizenship necessarily involves other humans – "...you are not a citizen if there is no one else around. You might as well live in a cave, you don't exist no one sees you. But if you are with someone else then that makes you part of the human race". In this sense, UC's join with other citizens to protect nature through respectful action. Change to be a UC can occur through correct use of money and power. "Money should be shared; it should be there for people who have nothing. 50 cents a day can make a difference for a child; we can use the global internet to make people

conscious of all these things. If we talked about species disappearing, then we could use the net to change people's consciousness at the same time. This is something that would make a difference". Also required is an acknowledgement that "Our ancestors did not destroy this place. It started to happen when the people can from other places; it happened when they people went to Brazil and chopped down their rainforest." Global warming provides an opportunity for correct action. Additionally, this respondent thought that it is important to tell people how long it takes for things to come here. "That insect, when you spray them, well they took hundreds and thousands of years to grow like that. When you spray them, we can't eat them no more. Well, what we goin' to do?" Humour is the thing that can connect people, it might be about the little things, but the way you twist them really brings people together. Change will not happen overnight, rather taking years to bring new ideas into effect by small groups or tribes of people:

"It doesn't matter a change in prime minister, see, Rome did not disappear in a day, those ancient civilisations did not disappear overnight. But the people did it, they made the change. All that magnificent cultures were changed by people. Small groups, it is more tribal in a sense. The tribalism of the past made things happen and it is this that will make the change. Small groups with the same ideas around the world doing things together and expanding ideas; I think it could happen."

"Our people have to help people remember their connectedness. Once people remember then we have the same language, because we connect to one ancestor, one woman, she created us and she has given birth to everybody; not a man; a woman. I believe that, it is the first woman, the first to birth all of us in this country, she is here and she is the first citizen, and she is our mother. Earth."

- Protects nature through respectful action.
- Can occur through correct use of money and power and the internet

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- Connectedness
- One common ancestor for all of us, our mother Earth

Respondent 15 (Coded as R15)

The term UC means without discrimination. We are all one; we are interconnected and have the same being, we come from the one creator sprit and the one Earth. A UC would see themselves in other people; self love will promote love for the populous. UC is free from political interference, discrimination and exclusion. UC's embrace holism; we are all humans first and foremost. People are nourished by the Earth; the Earth has energy lines from which people can draw nourishing energy. Indigenous peoples used to be sensitive to these places and draw nourishment from them. These are sacred sites, and you can still stumble across them. The media is not doing anything to foster this kind of citizenship because it churns out this idea that humanity is only to be that as defined by 'those in charge'. The Universe keeps presenting us with opportunities unite; to develop an ideology to draw together as one. Humans should be willing to embrace it. UC starts with family – I can instil these kinds of values in my family; I can start it as a base root level; and say this is what we believe in: this is how you are a good person, this is how you love everybody, this is how you are kind to the Earth and kind to animals; and hopefully it is a trickle on effect. But realistically we need a 'big thing' to draw us all together to rouse people out of their comfort zone. Things will be uncomfortable. "People don't like holding a mirror up to themselves. People don't like what they are going to see. And this is part of that rapid spiritual growth, a spiritual revolution".

UC experience harmony, peace, and love. "You want to be able to gaze at people of every different race with love. But you know, let's bring in Christianity, Jesus, it is said had love pouring out of his eyes, his hands and can we be like that? It is very difficult to maintain with the stresses of the world. Are people who are more simplicity in their lives; are they better

people? Have they got it more down pat? Simplification of desire and of possessions; living traditional lives; are they more able to be Universal Citizens than we are?" We need to be in tune with the natural rhythms of the Earth, the seasonal rhythms. "When I get into my car, I can't 'hook into' these rhythms. I can't even live naturally; my house is not made out of natural products, I don't rely on natural light... even though I can't live without my air conditioner; I think there is part of me that wants to go wild..."

To bring UC into effect will require a massive destruction of the Earth; War of the Worlds; UFO coming to attack us; something that humanity can unite against. We seem to do it better in adversity, not to unite to assist bring something new into the world.

- Holarchical view of connectedness, have same being, same 'creator'.
- Free from political interference, discrimination and exclusion
- Love and non-duality
- Earth as nourishing, sensitivity to energy sources on planet – sacred
- Media cannot be used to foster this type of citizenship – it is a tool of hierarchical societies
- UC starts with family, work toward contributing to harmony, peace and love
- Simplification of desire and of possessions, live a traditional life
- Natural, seasonal rhythms
- Bring into effect through massive destruction – not natural disasters, but something humanity needs to unite against. Through adversity comes unity – something new.

Respondent 16 (Coded as R16)

A UC knows where they fit in the world. I see myself and know how I connect with other Indigenous people, so I already feel like a UC in the way I operate. I do not strive for people to accept me because I feel like I have been accepted. I think a UC is about acceptance. I value the connectedness

and culture and spirituality and our sense of empathy for each other. In other countries with other Indigenous people I have experienced generosity, sharing food and culture and other aspects of life. This occurs within people who are part of the same citizenship. Indigenous people welcomed us into homes and families. There were different ceremonies you could be part of, they looked after everybody. UC would be brought into effect from appreciating people's uniqueness. A UC is accepted for who they are, what they bring to a group of people and the uniqueness of that, not the conformity of that. "I mean this whole thing on global warming you know I remember those people being branded as mad scientists. 10 years on we can't wait to get information out of them. So I think if we listened to those people ten years ago, we might not be where we are now. Indigenous peoples around the world are custodians. If everyone was able to adopt this aspect of Indigenousness, and that became Universal, then that could be what changes stuff. This firmly extends to our animals as well. You don't become the custodian of a block of land you become the custodian of every living thing on it. You don't introduce foreign wildlife that would harm them. So if you extended this principle to our environment to our waterways, our crops our plants. Non –Indigenous people have not taken any of the lessons about how Aboriginal people have lived on this country, and they probably need to".

- Accept place and connection in the world
- Pan Indigenousness – promoted harmony acceptance, belonging shared histories, spirituality, empathy, values experiences
- Cultural connections strong and based around families
- Ceremonies to make you feel like you are unique and uniquely belong, not through conformity
- Custodians – if everyone could adopt custodianship then change would occur
- Extend the principle of environment to wildlife, waterways, crops, places
- 'indigenousness' learning to live on country

Respondent 17 (Coded as R17)

UC - You would end up with something that was able adaptable. UC's would be able to change, to be interchangeable allowing different amalgams; for different ways of joining together while maintaining the original identity. "...so I could be a Buddhist Aboriginal, or I could join another mob; you can group altogether, but I would still be from my mob. I would not be bound by their rules, but I would be able to join together with them. [Based on this definition] I already think I am a Universal Citizen". "I co-exist in an unjust society and I feel at times, and that is a by-product of being Aboriginal, you can see it in my people. There is a collective responsibility as a tribe, a responsibility of self, and then decisions are made about how we come together as a mob". UC ideas promote justice for everything for the whole environment; for plants, for animals for everything. As a UC I would expect to experience, "...doing things for someone else, then you would get a sense of belonging to a greater (or bigger) mob, who ever that mob is, and you would do things for the greater good". UC would necessarily focus people on other people's needs rather than their own this refocus on others rather than self promotes a view and a connection with a larger grouping of people and is a fundamental foundation of tribalism. People cannot experience belonging to a larger mob until they do something for someone else. Only then is it possible to bring the experience back and say "...oh, I think I might have some of that for myself". Permission is an issue; people can experience anything they want so long as they have permission, are granted permission and can give themselves permission to do or have something. UC comes into effect by "...beginning from me. I can't expect everyone else to change. It has to start with me. I can change and from that others may see it too. Like that movie 'Pay it forward'. That movie made me think about whole lots of things".

- Adaptation in connections while maintaining original identity
- Not conforming – bound by their rules but joining together

- I already am a UC – balance of collectivist responsibilities and personal responsibilities
- UC is a service – get a sense of belonging to something greater when operating from a base of tribalism – belonging means doing something for someone else
- Permission to be something other than what we are now, to be more than that.

Respondent 18 (Coded as R18)

UC would be someone who had the capacity to move from one land mass, one community, one culture one anything with ease and with comfort and in safety. Don't think we are close to being a global citizen - no government in the world is generous enough to allow anybody to become a Universal Citizen. The closest we can get to that [in my experience] is "…when you are an Indigenous person who has been displaced and travels to a different place where you do not know anybody and you become a universal citizen in so much as you are amongst a whole range of nations of peoples and they accept you because of your indigeneity". So indigeneity becomes the universal. It becomes the Universe. "I knew that when I went to NZ and the Maoris were so accepting and wanting to spend time and were generous of heart and spirit. It was because of our indigeneity. They wanted to know about my culture and it is a wonderful and warm thing, and it is not common".

Acceptance is important as citizenship is not about rights; "…if you are not fit enough to be a citizen then your rights are undermined. Australian citizenship rights are not emphasised and they are not defined. People have all these pre conceived ideas of our indigeneity and where we feel safe and it is within our own communities, and this goes back to how you define citizen". It is a definition of fitness to be a citizen. Citizenship [in Australia]

is about [Aboriginal and Torres Strait Islander people demonstrating a 'fitness' for citizenship. In order to bring UC into effect, I personally would have to think about how I would feel about myself and my capacity to enter into unchartered territories. My experience of moving across Australia and New Zealand means that I have enough self assurance to do this. It means moving beyond the Indigenous circles and being comfortable enough and participates in forums that are not. In my heart of hearts I am not always sure that there is the same value system or conceptual beliefs around how I view the world that would give commonality and understanding in terms of the broader stuff which would be the world or nations things. That may have different values or beliefs from mine and I am not sure that this difference would engender commonality or understanding". UC is about living in a society that celebrates and embraces diversity and the difference. This is about the core of our social dynamics.

- Autonomous safe passage between countries
- Different to global citizenship, where indigeneity becomes the universal
- Our common indigeneity, our culture, our warmth and joining together
- Australian citizenship about fitness for citizenship
- Need for common understanding, values, beliefs, expressions of belonging and generosity
- Celebrates diversity and difference

Respondent 19 (Coded as R19)

UC has rituals that help you connect with the context, and the context also helps you understand your connectivity to everybody else and nature. Understanding that actions have consequences and being ready to take responsibility for those consequences. That is my idea of Universal Citizenship and knowing your place in the world. What would have to change - I would need to be honest about my impact on the world and

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people around me. I would have to broaden my world view and understanding and that includes reading more and enduring I have access to information and I digest it... I would also try to understand the deeper meaning in things. Empathy is important. Experience as Universal Citizen Enlightenment, understanding about your place in the world and responsibility. These are the three main themes. UC brought into effect by personal will. I think what materialism offers is laziness in a way and you need the will to move beyond what it offers you and want to be able to find more.

- Rituals to help you connect with the context, context provides the understanding for connectivity
- Responsibility for actions and consequences
- Know place in the world – honest about position, role, impact on people
- Broaden world view and understanding, become more informed and understand deeper meaning of things
- Three themes of UC are enlightenment, understanding place in the world and responsibility. Consequently UC can be brought about enlightened responsibility in the broadest sense.
- Empathy is important as is the will to move beyond what it offers self and focus on what the world needs.

Respondent 20 (Coded as R20)

UC comes down to a set of core principles that engage a sense of spirit, a political system and a system of governance and the ecologies that they exist in and rely on. The core principles should enshrine respect for being in your country [and a representative out of your country]. You need to respect the difference of other people's country. The Precautionary Principle is one of the core values, as is intergenerational equity, and obligation and responsibility formulated through systems of eldership, particular groups and knowledges. This takes into account the history of a place; its changing biology and ecologies; its changing sense of spirituality. Core words of UC

would be multiplicity (many identities) and hybridity. Many of these identities merge support each other or tear each other down a bit. This form of citizenship comes through an ethic of other people's right to place, and a respect for a human created (anthropogenic) world. For me the world is anthropogenic. Many ecologists may say that there are many parts of the world in which there is no human activity, there is no human that is part of it and therefore has integrity. I struggle with that. "I believe that we project reality though our stories and it is a very human creation. So for me it would have to be that in understanding that it is a core principle define the anthropogenic nature of a place we need to instil that into how we relate to a place as citizens. So if there are anthropogenic nature of a place is that it is one which you don't go, no one goes there. Ecologists may say that no humans have come to this island for blah blah years, on the south coast of WA, but in an Indigenous sense mob say that's a winnarge place, no one goes there, because that is where the spirits go. So you don't go there. It is not that people haven't thought of that place, or created a sense of that place in their culture or that they do not have a responsibility to that place it is that they do not habituate the place. You cannot have a western assumption that there is no proof of human habitation so there is no human story here. No, this is not necessarily the case. In the same way that people may have stories about stars and the moon and other things this is our strength. In a western political sense we have lost our human story we have allowed the disconnect to permeate our consciousness..."

UC is tied to ideas of ownership and the difference of stewardship. So ownership and evidence of human occupation is evidence of ecological disruption by human habitation. Where as in an Indigenous sense it may very well be that there is a genuine space and that the occupation of that space is form your mind or by the spirits and that does not mean that it is any less legitimate in terms of how that space is occupied, but that has as much integrity and people have as much knowledge and experience of that place through its absence or non-trespass as they would through occupation.

As a UC I look at the systems that are operating and know that they speak to my identity. It speaks to myself, my community, my country, and acknowledges my past and what I am planning for the future. A UC model not only gives people their choices and responsibilities but will also help people with their efficacy - their capacity to change things and themselves. Being a good citizen in an Aboriginal sense means: *talk for country*, look at hybrid ways of remaining *on country* engage with the western system, engage with the economy without greed, make sure that when you go back to your own communities they are completely engaged with what you are doing, and they interrogate anybody who is new and wants to do something on your country.

I would expect to experience fulfilment of identity, grace, forgiveness of past injustices to myself to others and to the country that I exist within. I would feel that when I looked at other people and structures in that country I was not failing country or myself. I would feel that my failings were my failings and I could live with that. I would not have to reinvent the system every time I put my hand up for an Indigenous issue or as a Indigenous person. I would not feel like I had to re-educate a non Indigenous society every time I as a fair skinned person said I was an Aboriginal because they would understand that there is a multiplicity of expressions of being Aboriginal people in Australia. But in terms of country I would feel like while were mediating a western economic system of power we were doing so within the bounds of our ethics rather than feeling like we were being done over and feeling like we were being tripped and feeling like we were being ignored. I would feel a greater sense of identity, well being, efficacy and belonging.

I would quite simply like to see that there is devolution of power to recognise Aboriginal polities (Aboriginal political structures that are tied to place and kin). These organisations are rightly or wrongly able to mediate, protect, shield and provide a range of opportunities for people in country are

Prescribed Body Corporates, and the service delivery agencies that we have created and have been in existence for up to 25-30 years that we have a sense of ownership of, that we engage with that sometimes get captured by families but that also prove themselves to be resilient by having a major pandemic then healing themselves buy coming out again.

- set of core principles that engage a sense of spirit, a political system and a system of governance and the ecologies that they exist in and rely on
- Precautionary Principle is one of the core values, as is intergenerational equity, and obligation and responsibility formulated through systems of eldership, particular groups and knowledges
- Takes account the history of a place; its changing biology and ecologies; its changing sense of spirituality
- UC would necessarily be multiple and hybrid
- Anthropocentric verses anthropogenic
- UC I would look at the systems that are operating and know that they speak to my identity, that it speaks to myself, my community, my country, and acknowledges my past and what I am planning for the future
- UC model will have to not give people their choices and responsibilities and will also have to help people with their efficacy – their capacity to change things and themselves.
- Experience fulfilment of identity, grace, forgiveness of past injustices to myself to others and to the country that I exist within.
- I would feel that when I looked at other people and structures in that country I was not failing country or myself.

Appendix 3

Ideals of Citizenship

Table demonstrates the number of times the words and concepts appeared in the text of the 20 transcripts.

Translation rule (of citizenship)	[34]n	Words and Concepts mapped in the 20 transcripts
My ideals ( ) are about:	1 4 22 17 5 1 8 6 1 1 16 2 2 4 22 1 14 2 6	Working on values that governments say is 'good citizenship' and applying these values to country Ownership of country Having shared understanding Sharing respect Rejoicing in the differences – having respect for diversity Stating definite societal rules codes of conduct and discipline, Responsibility - for the welfare of others and the well being of the environment Being together Moving beyond the divide and conquer Living with personal integrity Harmonic living balance between physical, emotional, mental and spiritual and between individual, family, community, and the world citizenship is about the human place in the world Relationships that bond me with other people and circles of families, friends. Self determination Respect and honesty and culture The right to make wrong decisions and learn from them and move on Having the same, equal status to that of other Australians Facilitating a decision for my children about which citizenship they want, access to both Justice – to be able to benefit from society
My ideals ( ) are to be:	1 2 1 5 7	Real – I am real when I relate to country Happy – have the resources to be happy and healthy Part of decision making processes around the world Strong in ourselves Independent

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[34] Number of times the word or concept appeared in the text

	4	An ideal citizen of Indigenous nation
	3	Turned toward connectedness
	2	Fulsome participating individuals in the economy, in life, in raising families
	1	An individual that has the capacity to contribute to own society
	1	Bound to ideas of equality and freedom
My ideals ( ) concern:	29	Living in country
	27	Respecting country
	9	Honouring the law, lore and rules of country
	4	Safety for families and children
	11	Opportunities – the same as everybody else without being the same as everybody else
	12	Our responsibilities to ourselves and our kin, and to our country for us all
	18	Freedom to express ourselves and to do what we need to do
	1	Intervening in the dysfunction organisations or society
	7	A struggle about how to bring the world into balance, not that it is the only thing required
	24	Living in harmony with the land and people
	3	Sustainable development
My ideals ( ) are tied to:	3	My ownership of country - 70 000 years and the rest of it. (not with native title but belonging, of being a citizen of country)
	1	Connectedness here
	7	Land having spirit, we are kin with everything that exists on country we have a responsibility to regard everything as kin and to look after it and also to use land so it is not only to our benefit, but to benefit them as well.
	6	Respect for people's religions, faiths, cultures, et cetera.
My ideals ( ) relate to:	2	Being a 2000th generation Australian
	4	Egalitarianism
	6	Our Children being happy, healthy, free, having freedom of choice, equality in life. We want to take responsibility for that now.
	1	The future - What do we want to see for our children 1000 years from now?
	1	Other people – I need to understand how to be a good citizen in other people's country
	8	Perfect balance between human/non human interactions

	15	The Earth is a legacy – something we should care for
	21	My mob
	14	Access to country (duty)
	1	a subsistence level existence– occurring alongside and outside of westernism
	2	All encompassing and supporting a community of functioning citizens
	7	Basic human rights
	4	Other cultures in this country show respect for the Aboriginal people who have always been here in this country
	14	Belonging to place, being together in a place and living in harmony and living together respectfully
My ideals ( ) are in:	2	My country - as the backbone of Indigenous society
	1	Having a healthy environment
	3	Having equal access to resources of world
	6	Belonging to a larger group of people
	9	Passing down knowledge be it cultural or non cultural
	19	Custodianship – caring for, living with rather than caring for self benefit and living on
	3	Management of land, water and the environment is core to being an Ind person.
		We have to be active and present
	5	Stewardship – we have a responsibility to the physical, spiritual, political resources that we found ourselves born into
	23	
		Taking control over our own lives
	14	Feelings around community how we participate in and engage with that community
	2	Nobody being left behind
	1	
My ideals ( ) acknowledge Aboriginal and Torres Strait Islander people are:	11	an old and ancient culture
	15	the first citizens long before colonisation
	7	Custodians of country, on an equal footing and in kinship with everything that's around us
		Caretakers of the environment
	11	Responsible for ourselves – but within culturally agreed or jointly agreed values
	12	Citizens – we are the true citizens of this country – we have old law old culture, we protected land we had a valid legitimate society
	24	Born into ecologies and the spirituality of those ecologies - some people do not even have a right to know these spiritualities – human classificatory information system which have existed for thousands of years include and exclude people from some parts of country (mens/womens law places)
	1	Always citizens of the country. Ours is not a lost

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	18	position, we never ceded anything so ours is not a lost position. We never gained citizenship because we never gave it up. We will always be the first citizens because we never gave it up. The great creator gave it to us. See?
My ideals ( ) are:	12	Respect for each other as individuals and of groups with their cultural beliefs – how people see a community and how they want to belong developed and enacted through the constructs of society, and culture and custom Communal
	8	Premised on a set of values – honesty, trust, respect, transparency, respect and love.
	10	About a greater sense of spirituality tied to place
	13	Concerned with social justice I want my children to experience justice
	12	Passed down from generation to generation
	8	Understanding and respect
	22	To be seen as social and intellectual equal
	1	Tied to cultural obligatory responsibilities of place.
	1	Culture does engage with ecology – its ecosystems services, its health services, ecosystem health, that sense of spirituality – which is the special realm of the here and now Reciprocal with animal kin and country To bring the world back into balance
My ideals ( ) allow me to:	12	Understand my own issues and my own identity and cultural expectations and able to use this knowledge to engage others.
	26	Craft my regard for myself as Indigenous citizen then as an Australian citizen
	3	Check that all my decisions are made in accord with Indigenous values
	1	Live against the Australian values
	11	Live without being discriminated against
	1	Have respect as an individual in a cultural context and in the workplace
	10	Feel and be aware of cultural traditions
	12	Promote and share culture
	9	Codify these indigenous values and law into Australian law
	16	
	5	Make sense of the disorder of the world without getting swallowed up.
	7	Include my brothers and sisters who live on country as kin: kangaroo, emu whatever
	2	Think carefully about our pasts and realise when our behaviours are unsustainable for ourselves and future generations then we should change that.

	8	Get healed from country
	12	Pass on tradition
	2	Free to voice who I am
	1	Participate in making decisions about futures and the
	5	futures of all of us
		Base everything on a black perspective
	23	Focused on the health of ecosystems rather than material wealth of western society
		Not to feel bad about difference
		Connect
My ideals ( ) would mean that I would not experience:	14	Bullying, Discrimination,
	1	Pressure to live in mainstream world either, neither should we have to take on the roles of the dominant culture especially when we have a strong culture ourselves.
	18	Full participation in society – without racism and oppression we could participate fully but not necessarily have the same values or outcomes as other people, but we would be able to participate
	4	We would not be held back, our participation would not be fettered by or gate kept by someone else, including our own mob.
		Not to have false autonomy or false economy
	1	Ideals of citizenship are challenged through adversity
	6	Unless you have stuff sorted out at an individual level
	1	it is hard to try to think at a macro level.
		Utopian dream toward equality so that we could state we were equal, but the problem is this ideal is divorced
	1	from country, it is divorced from ecology – bound up in a western materialist framework

Appendix 4

What are you a citizen of now?

Translation rule (of citizenship)	^{35}n	Words and Concepts mapped in the 20 transcripts
From specific clan or country	5	First and Foremost Citizen of my own place and space (TS) because my roots are there – I am connected to the land and sea and everything around me. I have protocols and customs that I am required to fulfil and reverence for the ocean.
Indigenous Citizen Primary Indigenous citizenship Secondary	2	Within my culture, my TS culture I am a citizen of a well organised community controlled health service – I have an allegiance to my people and my consumers, that they get the best possible services for them. Citizen of the world, and an Aboriginal woman Australian passport – but citizen of my family
Citizen of Country	1 1	A non-resident citizen of [my Aboriginal] country Even though I am not living there, I belong to XX
Citizen of Family and Community	1 1 1 1	Connected through my ancestry and future generations Citizen of my family, the people who are related to me. I say this because of the implications of traditional ownership, the deeper meaning of it. In my community and my family – my biggest capacity for contribution. My family, my boys, my husband – I try to protect them from other people's rules Part of my family, my family is my first place and I have kin and family and extended family then the rest of the Aboriginal community... [my citizenship] is in the spiritual resting place of my family.. and I love that place... we are connected to it by blood."
Citizen of Australia primary	1 1	Passport says I am Australia If I am overseas and get into trouble then I will be putting my hand up and saying I am an Australian citizen ad try to get to the Australian Embassy
Citizen of	5	Citizen of 'Australia'

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[35] Number of times the word or concept appeared in the text

Australia secondary tertiary	1 1 1	"Citizen of the Aboriginal community in which I live and work and feel really a part of and connected to then I would describe myself as a resident of Australia." I am a resident of Murray Island, of TS and of Australia Of the world, of Aboriginal Australia, My passport says I am Australian so I am Australian
In international context	1 1 1	Representative of Australia Introduce self as Indigenous Connected with other Indigenous people
Pan Indigenous Community Australia	2 4	Aboriginal Australian Torres Strait Islanders could see that they were pan Torres Strait, not pan Indigenous Australia Of all Aboriginal people, of all Aboriginal people and all Torrres Strait Islander people, of all the mob across Australia; people who are united by injustice. We are all one mob in that sense.
Pan Indigenous Community - International		Language no barrier – able to communicate Belonging to, connecting with and access to other Indigenous people Part of a global network Political connections, political labels A citizen of the Indigenous community (microscopic or macroscopic – Aus or International)
Global Citizen	1 2 3	Respect for other cultures, other nations, other laws Citizen of the Earth – international laws make countries smaller Citizen of the World (first nominated) Citizen of the Planet (first nominated) Look at common humanity as a locus of citizenship Belong to the world Define myself as something from a spiritual slant...see myself coming from part of a global community.
Connection		Balance between physical, emotional, mental and spiritual, between individual, family, community and world Through my ancestry and future generations "The more connected we become in terms of technology and travel and business and globalisation; the more insular we behave – I can send an email around the world in a millisecond, but only know my next door neighbours to say hello..." Pain connects us...every day is pain and an opportunity for healing – we need to take our place in the community in a way which helps us live again.
Childhood Citizenship		In the place I was growing up I was more connected and saw things differently – I was in my country more, I engaged with nature and animals more

A citizen of the region in which I am living, of a locale	2	I am a citizen of the ACT (Indigenous Regional view is transported – might live somewhere but the definition of how we be there is still an Indigenous Construct)
Nested Citizenship	1	I am a citizen of Murray Island, then TS, then Australia (identification as a Dauar man, then under the umbrella of TS and the wider family – all Australians are family)
	1	Communities we belong to, then local, then Australia then the world
Aboriginal Passport	2	
The larger context of citizenship		Nature and the sustainability of natural resources determines your citizenship choices. Citizenship choices, and the morality of those choices depends on the sustainability of nature. Citizenship choices can be based in the context of time and the forecasting forward, they can be measured in a moral way and whether there is an ability to provide a technology to fix the fuck ups others have created.....Why hand over moral decision making to people who have no morals? Citizen of the landscape
Being an Australian citizen does not cross their mind	2	"Aboriginal and Global citizenship not different – respectful in other peoples country, learn about yourself and others from that country, spiritual connection that's evident." "You have to be able to go beyond your own tribe. You have to break out of your own clan or tribe in order to really be your own person..." "citizenship – multiplicity of communities we belong to and how they interact with each other: you can be part of the academic community, the community controlled community, the sporting community. I am a citizen of Cairns locally, Australia and a citizen of the world. Some of how I am depends on my beliefs and values. Placing yourself in all of this is the important point here; I am a citizen on a number of different places and some of them I am an important citizen and in some of them I am not important at all." "We are moving back to living in small tiny family environments as opposed to the fabulous, multicultural extended families that certainly our mob and other cultures are used to as well and I find that really strange." "You have a moral obligation for a personal Aboriginal citizenship – more relational and value based"